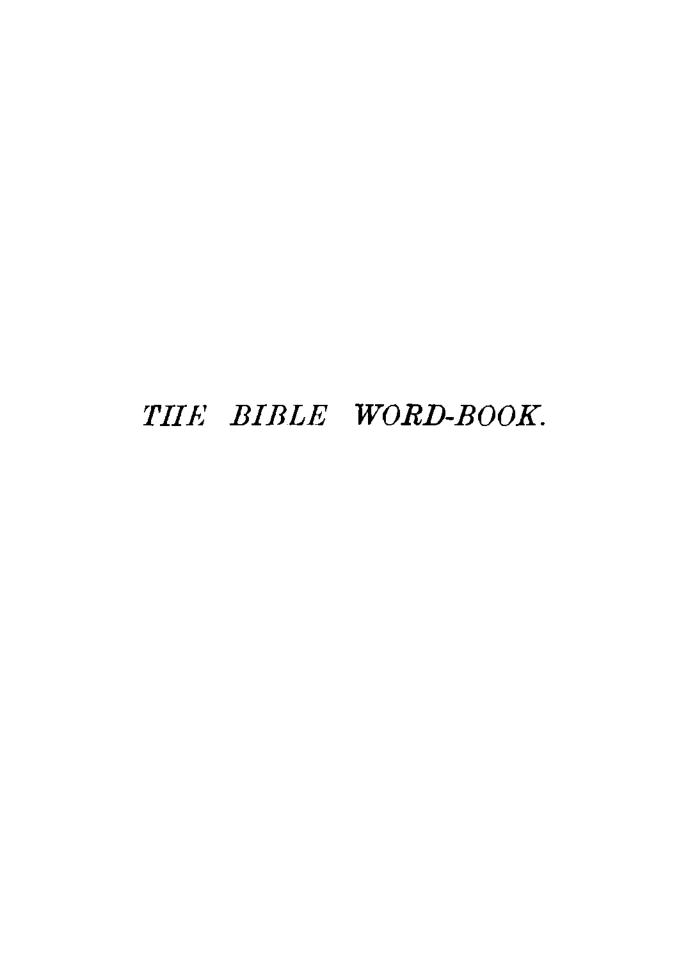
A Glossary of Old English Bible Mords.



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THE BIBLE WORD-BOOK:

A GLOSSARY

OF

Old English Bible Words,

ΒY

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AND

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LIBRARIAN OF TRINITY COLLEGE, CAMBRIDGE.

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PREFACE.

It is the object of the following Glossary to explain and illustrate all such words, phrases, and constructions, in the Authorized Version of the Old and New Testaments and the Apocrypha, and in the Book of Common Prayer, as are either obsolete or archaic. In books which have become so familiar, and which have so leavened our language, it is somewhat difficult to fix a standard by which to decide whether a word is partially or entirely obsolete, whether the phrase of which it is part is fallen into disuse, and whether the construction in which it is found is such as no modern writer would employ. In endeavouring to form an opinion for myself on these points, I have excluded from the comparison all such works in modern English literature as are immediately or indirectly derived

from the books in question; I mean all sermons, devotional writings, and the so-called religious newspapers and periodicals. Their language is to so large an extent made up of unconscious quotation from our Authorized Version that, while they keep alive much that is valuable, they create the impression that the language has undergone far less change than has in reality befallen it. Setting aside therefore all literature of this kind, I have endeavoured, in the case of each word, or phrase, or construction, to ascertain whether it would find a place naturally in the usual prose writing of the day: I say 'naturally,' because I wish to exclude all conscious and intentional employment of archaisms. It is necessary, moreover, to take prose as the standard, because in all languages poetry has dominion over the words of many generations. By this subjective process I may have excluded some expressions which others would have inserted, and I may have inserted some which they would have excluded. I will only ask any reader, before pronouncing a judgement upon this point, to consider carefully the context of the passages which are in each case selected for illustration. There are of course instances in which there will be differences of opinion, but I hope I shall have succeeded in making these as few as possible.

In considering the language of our English Bible, we must bear in mind that it has become what it is by a growth of eighty-six years, from the publication of Tyndale's New Testament in 1525 to that of the Authorized Version in 1611. Further, it must be remembered that our translators founded their work upon the previous versions, retaining whatever in them could be retained, and amending what was faulty. The result was therefore of necessity a kind of mosaic, and the English of the Authorized Version represents, not the language of 1611 in its integrity, but the language which prevailed from time to time during the previous century. It is in the writings of this period, therefore, that illustrations are to be sought, and from them the examples given in the present volume are chiefly derived. All these examples, except where the contrary is expressly stated, have been gathered in the course of independent reading, and in the few instances where quotations have been borrowed they have been carefully verified.

At the end I have added, for convenience of reference, an index of the editions of books most frequently quoted. In the case of works not included in this index, as they are less frequently referred to, the date of the edition is given with the quotation. I may take this opportunity of mentioning a curious biblio-

graphical fact with regard to Udal's translation of Erasmus's Paraphrase, which I have not seen elsewhere mentioned. Of the first volume of this work, printed in 1548, three editions at least were issued, all bearing the same date. Before describing the differences between them it will be as well to state that the volume contains the Paraphrase of Erasmus on the four Gospels and the Acts of the Apostles, that each book is preceded by the translator's dedication, and by Erasmus's preface, and that, in all the editions of 1548, each book has the folios separately numbered and a separate set of signatures. The three copies bearing the date 1548, which I have examined, are roughly distinguished as follows:

- In (1) the folios are not numbered in the translator's dedication or in Erasmus's preface, but in the paraphrase alone.
- In (2) the system of numbering the folios is so irregular that it can best be distinguished as agreeing neither with (1) nor (3).
- In (3) the numbering of the folios includes both the translator's dedication and Erasmus's preface.

In the edition of 1551 the folios are numbered continuously throughout the volume.

As I only recently discovered these variations, I used for purposes of quotation copies of the editions

marked (1) and (3) indiscriminately. All the quotations in the letters A—C are from the latter. In the rest of the volume the quotations are all from (1).

It has fallen to my lot to finish this work alone. A portion of it was published some years ago in a periodical for Sunday Schools called 'The Monthly Paper,' under the title of 'Notes on Scriptural and Liturgical Words, by the Rev. J. Eastwood, M.A.,' but this did not extend beyond the letter H.

Mr Eastwood is known as the author of 'The History of the Parish of Ecclesfield, Yorkshire,' and was deservedly esteemed by the late Mr Herbert Coleridge as one of the most indefatigable contributors to the English Dictionary projected by the Philological Society.

He had completed the work on the same plan, and his manuscript was then put into my hands for revision. With his consent I modified the treatment of the words, in which he aimed more especially at the instruction of Sunday School children, and endeavoured, in most instances by recasting each article, to render the work a contribution to English lexicography. Besides this, I added a large quantity of examples from my own reading, arranging them in chronological order, and more than trebled the number of words in Mr Eastwood's original list. For

such etymological notes as occur in the course of the volume I am alone responsible. I would willingly have avoided speaking so much as I have been compelled to do in the first person. Had my colleague lived to see the completion of the book in which he took so much interest, it would have had the advantage of his careful revision, which now has been given only to the first few sheets. Wanting his friendly counsel, it has been my endeavour to carry out his wishes to the full, and with this end in view I have bestowed much time and labour, in the midst of many interruptions, upon the completion of what would have been the better for his superintendence.

To other labourers in the same field I have to express my obligations for the assistance I have derived from their works. I would especially mention the following:

A Short Explanation of Obsolete Words in our Version of the Bible, &c. By the Rev. H. Cotton, D.C.L. Oxf. 1832.

Scripture and the Authorized Version of Scripture, &c. By Samuel Hinds, D.D. Lond. 1845.

A Glossary to the Obsolete and Unusual Words and Phrases of the Holy Scriptures, in the Authorized English Version. By J. Jameson. Lond. 1850.

A Scripture and Prayer-Book Glossary; being an

PREFACE.

explanation of Obsolete Words and Phrases in the English Bible, Apocrypha, and Book of Common Prayer. By the Rev. John Booker, A.M. 4th ed. Dublin, 1859.

On the Authorized Version of the New Testament, &c. By R. C. Trench, D.D. 2nd ed. Lond. 1859.

Motes upon Crystal: or Obsolete Words of the Authorized Version of the Holy Bible, &c., Part 1. By the Rev. Kirby Trimmer, A.B. London, 1864.

It is my intention at some future time to extend the plan of the present work to the other English Versions of the Bible, so as to form a complete Dictionary of the archaisms which they contain, and to illustrate a well-marked period in the history of the English language. For this, however, I must wait for more leisure than I can at present command.

WILLIAM ALDIS WRIGHT.

TRINITY COLLEGE, CAMBRIDGE, 23 Jan. 1866,

THE BIBLE WORD-BOOK.

A.

- At the time of the printing of our Authorized Version (1611) the usage of a or an before words beginning with h was by no means uniform. Thus we find 'a half' (Ex. xxv. 10), 'a hurt' (Ex. xxi. c.), 'a hairy man' (Gen. xxvii. 11), 'a hammer' (Jer. xxiii. 29), 'a hole' (Ex. xxxix. 23*), 'a hard thing' (2 Kings ii. 10), 'a harp' (1 Chr. xxv. 3), 'a high wall' (Is. xxx. 13), 'a horseman' (2 Macc. xii. 35), 'a hot burning' (Lev. xiii. 24), and so on; while, on the other hand, we more frequently meet with 'an half' (Ex. xxxvii. 6*), 'an hammer' (Judg. iv. 21), 'an holo' (Ex. xxviii. 32), 'an hairy man' (2 Kings i. 8), 'an hard man' (Matt. xxv. 24), 'an harp' (1 Sam. xvi. 16), 'an high hand' (Ex. xiv. 8), 'an horso' (l's. xxxiii. 17), 'an hundred' (Gen. xi. 10), 'an hot burning oven' (2 Esd. iv. 48). The former usage appears on the whole to be exceptional, and we may infor that at the beginning of the 17th century the sound of h had much less of the aspirate in it than it has at the present day.
- 2. A or An is used with participles in a manner which is now obsolete. Thus 'a dying' (Luke viii. 42), 'a fishing' (John xxi. 3), 'an hungred' (Matt. iv. 2), as in the following examples.

When the prophet came unto him, and said..... 'Set thy house in order, for thou shalt surely die, and not live' (2 Kings xx.), it struck him so to the heart that he fell a weeping. Latimer, Norm. p. 221.

4

Altered in modern editions.

On a time the king had him out a hunting with him, he made him see his mother, with whom he grew familiar. North's Plutarch, Themistocles, p. 139.

Whereas in the meantime we see Christ's faithful and lively images, bought with no less price than with his most precious blood, (alas, alas!) to be an-hungred, a-thirst, a-cold, and to lie in darkness. Latimer, Serm. p. 37.

Thou now a dying say'st thou flatterest me. Shakespeare, Rich. II. 11. 1.

This prefix a- or an- is generally said to be a corruption of the Anglo-Saxon particle on-, but more probably the two are essentially identical and only different dialectical forms of the same. An- with its abbreviation a- is said to characterize the dialect of the southern counties, while onand o- mark the northern dialect. In many instances the two forms remain side by side, as in aboard and on board, aground and on ground (Shakespeare, 2 Hen. IV. IV. 4), a high* and on high, afoot and on foot, asleep and on sleep (Acts xiii. 36; A.S. on sleep), aloft and on loft (Chaucer, Man of Law's Tale, l. 4697), abed and on bed (Chaucer, Wife of Bath's Tale, l. 6509), apart and on part (Chaucer, Shipman's Tale, 1. 14667), alive and on live (Chaucer, Wife of Bath's Prol. 1. 5587). Compare also the A.S. forms on-ginnan and a-ginnan, to begin, on-weg and a-weg, away. On the other hand, most of the words which formerly had the prefix have rejected it. Of this class are abow, acool, adaunt, adraw, aftre, &c. &c. In a work (2 Chr. ii. 18) the prefix is the same as in ado. Compare Shakespeare, 2 Hen. IV. IV. 3.

So that skill in the weapon is nothing without sack; for that sets it a-work.

3. Used with numerals (Luke ix. 28).

And everich of these riotoures ran,
Til thay come to the tre, and ther thay founde
Of florins fyn of gold y-coyned rounde,
Wel neygh a seven busshels, as hem thought.
Chaucer, Pardoner's Tale, 14186.

• One heaved a high to be hurl'd down below.

Shakespeare, Rich. III. 1V. 4.

And there were not found a two hundred men slaine, and eight knights of the round table in their pavilions. King Arthur, c. 63, vol. I. p. 121.

Edward 4 left much fayre yssue, that is to witte, Edward the Prynce a thirtene years of age, &c. Sir T. More, Works, p. 35.

4. Redundantly, in the phrase 'in a readiness' (2 Cor. x. 6).

When all thynges were prepared in a redynes and the day of departinge and settynge forwarde was appoynted...the whole armye went on shypboorde. Hall, Rich. III. fol. 16 b.

Abate, v.t. (Lev. xxvii. 18; Deut. xxxiv. 7; Wisd. xvi. 24; Ecclus. xxv. 23; 1 Macc. v. 3). Literally, to beat down, from Fr. abbattre; hence to lower, depress, diminish, weaken the force of anything. In this sense it is equivalent to bate,' which is merely an abbreviated form.

You would abate the strength of your displeasure. Shakespeare, Mer. of Ven. v. 1.

Haply, my presence
May well abate their over-merry spleen,
Which otherwise would grow into extremes.

Id. Tam. of Shrew, Ind. 1.

It is true, that Taxes levied by Consent of the Estate, doe abate Mens Courage lesse. Bacon, Ess. 29, p. 121.

Abhor, v.t. (To Deum). Lat. abhorreo, 'to have the hair stand on end with terror' (from horreo 'to bristle'); hence 'to shrink from with dread.' In the old canon law, according to Nares, it was technically employed in the sense of 'to protest against, reject solemnly.' In Calvini Lexicon Juridicum we find 'Abhorrere, alienum esse.' Thus Shakespeare, Hen. VIII. 11. 4:

Therefore I say again I utterly abhor, yea, from my soul Refuse you as my judge.

It is used in the A.V. to express several different Hebrew

words, most of which involve the idea of loathing or disgust. But in Prov. xxii. 14, 'he that is abhorred of the Lord' would be better rendered 'he with whom Jehovah is angry' (see Ps. vii. 11; Mal. i. 4), and 'despised' would be better than abhorred in Deut. xxxii. 19 and 1 Sam. ii. 17.

Abhorring, sb. (Is. lxvi. 24). An object of abhorrence.

Rather on Nilus' mud Lay me stark naked, and let the water-flies Blow me into abhorring.

Shakespeare, Ant. and Cl. v. 2.

Abide, v.t. (Ps. xxxvii. 9, P. B.; Acts xx. 23). To wait for, await; from A. S. abidan. Mr Wedgwood (Dict. of Eng. Etym. s.v.) observes that in old English "the active sense of looking out for a thing was much more strongly felt in the word abide than it is now." He quotes in illustration of this Wiclif's version of 2 Pet. iii. 11, "What manner men behoveth you to be in holi livings abiding and highing unto the coming of the day of our Lord." In the sense of awaiting it is used by Shakespeare:

Abide me, if thou darest.

Mid. Night's Dream, III. 2.

So also in Gower (Conf. Am. 1. p. 220);

This Perseus as nought seende This mischef which that him abode.

And Tyndal (Doctr. Treat. p. 37);

While I abode a faithful companion, which hath now taken another voyage upon him.

In Ps. xxxvii. 7, P. B. 'abide upon' is used in the sense of 'wait upon,' as in Gower (Conf. Am. 1. p. 71):

She wolde in Ysis temple at eve *Upon* her goddes grace *abide*To serven him the nightes tide.

From this idea to that of simple endurance the transition

is easy (Num. xxxi. 23; Joel ii. 11). Compare Shake-speare, 3 Hen. VI. 1v. 3:

What fates impose, that men must needs abide.

And Cymb. I. 2;

You must be gone, And I shall here abide the hourly shot Of angry eyes.

This fear of death was the bitterest pain that ever he abode. Latimer, Serm. p. 223.

Abject, sb. (Ps. xxxv. 15). From Lat. abjectus, cast aside; a worthless, despicable person or thing.

Finallie, sturgion and pike, which fishe, as in times paste, it hathe ben taken for an abjecte, see now thought verie precius emonge Englishemen. Pol. Vergil, *Hist.* Vol. 1. p. 25.

Yet farre I deem'd it better so to dye Then at my enmies foote an abject lie.

Mirror for Magistrates, fol. 108.

Yf hir majesty fayle with such suplye and maintenance as shalle fytt, all she hath donn hetherto wylbe utterly lost and cust away, and wee hir pore subjectes no better than abjectes. Legester Corresp. 5 Dec. 1585.

Not for my selfe a sinfull wretch I pray,
That in thy presence am an abiect vilde.
Fairfax's Tasso, XII. 27.

We are the queen's abjects, and must obey. Shakespeare, Rich. III. 1. 1.

'Abject' was formerly used as a verb, in the sense of 'reject.'

Comyn wytte doothe full well electe
What it should take, and what it shall abjecte.
Hawes, Pastime of Pleasure, cap. 8.

Abroad, adv. (Judg. xii. 9; I Kings ii. 42; Lam. i. 20). Away from home, out of doors as opposed to indoors; not necessarily out of the country. It occurs in the forms abrod (Rob. of Glouc. p. 542), abrood (Wiclif, Matt. xxiii. 5), on

brede (Chaucer, Rom. of the Rose), from A.S. on bradan. After a verb of motion it is used simply for 'out' or 'forth.'

When any did send him rare fruites or fish from the countries neare the seaside he would send them abroad vnto his friendes. North's Plutarch, Alex. p. 729.

To 'come abroad,' in the sense of 'get abroad,' 'become known,' is found in Mark iv. 22, Rom. xvi. 19.

Abuse, v.t. (Judg. xix. 25; 1 Sam. xxxi. 4; 1 Chr. x. 4). To misuse, deceive, mock, as in the margin of the two last passages; from Fr. abuser, Lat. abuti. Sir T. More says of Jane Shore:

But when the king had abused her, anon her husband...left her vp to him al togither. Works, p. 56 h.

Whe'r thou beest he, or no, Or some enchanted trifle to abuse me.

Shakespeare, Temp. v. 1.

That blind rascally boy, that abuses every one's eyes, because his own are out. Id. As You Like It, 1v. 1.

'Misuse' is employed in the latter sense in Much Ado, II. 2; 'Proof enough to misuse the prince.'

Accept, v.t. (Gen. xxxii. 20, &c.). From Lat. accipere, acceptus. In the sense of 'to approve, receive with favour,' the Biblical usage of this word corresponds with that of its Latin original, and still clings to the root in the common word 'acceptable.' The following are instances of its former use:

What fruite is come of your long and great assemble? What one thing, that the people of England hath beene the better of an heare; or you your selues, either more accepted before God, or better discharged toward the people committed vnto your cure. Latimer, Scrm. p. 45.

Sweet prince, accept their suit.

Shakespeare, Rich. III. IV. 7.

Shall wee not think, that God above, ...doth not discerne, that fraile men, in some of their contradictions, intend the same thing; and accepteth of both. Bacon, Ess. III. p. 11.

And our request accept, we you beseche. Surrey, Virg.

Acceptable, adj. (Deut. xxxiii. 24; Eccl. xii. 10). Used like the Lat. acceptabilis of that which is worthy of acceptance or approval, and then in the secondary sense of 'agreeable, delightful.' It is employed in the N.T. frequently as the equivalent of the Gk. evápeoros, elsewhere rendered 'well-pleasing.' The following example from Holland's Pliny (xxxvii. 9) will illustrate the usage of the word.

The Jacint also at the first sight is pleasant and acceptable.

Access, sb. (Fr. acces, from Lat. accedere, accessum). Occurs in the sense of accession or increase in the heading of Isa. xviii.

Besides infinite is the access of territory and empire by the same enterprise. Bacon, Adv. touching an Holy War.

Halliwell (Arch. Dict. s.v.) quotes from Lambarde's Perambulation, 1596, p. 301: 'Brought thereunto more accesse of estimation and reverence than all that ever was done before or since.'

Accurse, r.t. To curso. This word of which the participle 'accursed' is now the only part in common use, occurs in the heading of Gal. i.

Hii mygte acors the fole quene, that Seynt Edward slou. Rob. Gloucester, p. 296.

He acorsede alle thulke men, that he had worth ibrougt.

Ibid. p. 474.

Drede is at the laste Lest Crist in consistorie A-corse ful manye.

Piers Ploughman's Vis. 198.

They decreed also, that all the religious priests and women should ban and accurse him. North's Plutarch, Alcib. p. 222.

Acquaint, v. ref. (Job xxii. 21). To make oneself acquainted with, accustom oneself to. The etymology of the word is doubtful. There is an old French word accointer corresponding to the Prov. accoindar, the former

being from coint = Lat. cognitus. On the other hand there is the Germ. kund, kundig akin to O. E. couth, ken, can. Most probably the word came to us through the former channel.

Acqueinte the with charite, Which is the virtue sovereine.

Gower, Conf. Am. 1. 277.

Acquaint you with the perfect spy o' the time, The moment on't.

Shakespeare, Macb. 111. 1.

To bring them therefore by his example to acquaint themsclves with hardnes, he tooke more paines in warres and in hunting. North's Plutarch, Alex. p. 743.

Acquaintance, to take (Gen. xxix. c.). To become acquainted.

So it befell upon a chaunce A yonge knight toke her acqueintawnce.

Gower, Conf. Am. I. p. 305.

Acquainted with (Is. liii. 3). Familiar with, accustomed to.

For their purses being full, and they acquainted with finenes, were become so dull and lasie, that they could endure no paines nor hardnes of warres. North's Plutarch, Alex. p. 562.

'To acquaint with,' in the sense 'to accustom, make familiar,' is used by Bacon.

The illiberalitie of parents, in allowance towards their children, is an harmefull errour; makes them base; acquaints them with shifts. Ess. VII. p. 24.

Adamant, sb. (Ezek. iii. 9; Zech. vii. 12). From the Greek ἀδάμας, 'the unconquerable.' The word has now assumed the form of 'diamond' (G. demant, Du. diamant), which is the hardest known stone. In the old writers, and in one instance in a modern work (the Arabian Nights' Entertainments), the word adamant is erroneously used to mean 'loadstone,' or 'magnet.'

You draw me, you hard-hearted adamant; But yet you draw not iron, for my heart Is true as steel.

Shakespeare, Mid. N.'s Dr. 11. 2.

If you will have a young man to put his travail into a little roome..... when he stayeth in one city or towne, let him change his lodging, from one end and part of the towne, to another; which is a great adamant of acquaintance. Bacon, Ess. XVIII. P. 73.

That diamond and adamant were the same is clear from a passage in Ben Jonson's Alchemist, IV. I.

Mam. Does not this diamant better on my finger Than i' the quarry?

Dol. Yes. Mam. Why you are like it,
You were created lady for the light!
Here you shall swear it; take it, the first pledge
Of what I speak, to bind you to believe me.

Dol. In chains of Adamant.

Adjure, v.t. (Josh. vi. 26; Matt. xxvi. 63, &c.). To bind by oath, solemnly entreat, conjure; from Lat. adjurare.

Then I adjure you by the faithe that you owe to God, by your honour and by your othe made to Saincte George patron of the noble ordre of the gartier &c. Hall, Rich. III. fol. ix. a.

Admiration, sb. (Rev. xvii. 6). Like the Lat. admiratio, used in the sense of simple wender, astonishment, whether accompanied by approval or disapproval of the object.

Your behaviour hath struck her into amazement and admiration. Shakespeare, Hamlet, 111. 2.

In the same sense Milton uses admire;

The undaunted field what this might be admired; Admired, not feared. Par. Lost, 11. 677, 678.

Ado, sb. (Mark v. 39). This is only once used in Scripture, but can hardly be said to be an uncommon word so long as 'Much Ado about Nothing' remains in the language. Examples are almost needless, as they may be found in great numbers.

All the most adoe was like to be how the pietious creature might come to be in ye sight of Jesus. Udal, Erasm. Luk. v.

A man that is busy, and inquisitive, is commonly envious: for to know much of other mens matters, cannot be, because all that adoe may concerne his own estate: therfore it must needs be, that he taketh a kinde of plaie-pleasure, in looking upon the fortunes of others. Bacon, Ess. IX. p. 30.

It is used by Latimer like the infinitive 'to do,' which has still the same sense in provincial dialects.

I have had ado with many estates, even with the highest of all. Serm. p. 216.

Adventure, v.t. and i. (Deut. xxviii. 56; Judg. ix. 17; Acts xix. 31). From Latin advenire 'to arrive, happen,' is derived O. Fr. advenir to happen, and aventure a chance, accident, which passed into Old Eng. in the form aunter (in aunter = in case, Gower, Conf. Am. 1.344); thus the 'Aunturs of Arthur' (Camd. Soc.), and is preserved in the compound peradventure, perchance. In the above passages the word 'venture' would now be used, but 'adventure' was formerly common. Bacon uses 'adventures' in the sense of 'fortunes,' 'casualties.'

It is...a pleasure to stand in the window of a castle, and to see a battaile, and the adventures thereof, below. Ess. 1. p. 3.

Jesus.....did not auenture hunself emong the common sort, lest the peples affections should bee so dainly altered, whereby some comocion wer lyke to ryse. Udal, Erasm. Joh. ii.

I will adventure my hedd of it, that her majestie shall have what peace she will. Leycester Corresp. p. 247.

The onely waye was by adventuryng of soom horssmen to staye the enemies martche. Ld. Grey of Wilton, p. 14.

I am almost afraid to stand alone Here in the church yard; yet I will adventure. Shakespeare, Rom. and Jul. v. 3.

Adventures, at all (Lev. xxvi. 21, m.). At random, haphazard, by chance. In Wisd. ii. 2 'at all adventure' is the translation of the Greek $a \dot{v} \tau o \sigma \chi \epsilon \delta i \omega s$.

To buy at all adventures or to buy a pigge in the poke. Emere aloam. Baret, Alvearie, s.v. Poke.

I'll say as they say, and persever so, And in this mist at all adventures go. Shakespeare, Com. of Err. II. 2.

Adversary, adj. Adverse, opposing; from Lat. adversarius. The phrase 'armed against all adversary powers' occurs in the heading of 2 Cor. x. In Todd's Johnson the following example is quoted:

The Lord vphold for euer and keepe from dilapidation and decay these sides of the house, and make them as an vnuanquishable fort against the impressions and assaults of all adversary forces. Bishop King's Vitis Palatina, p. 30.

The late Mr Herbert Coleridge gives it in a MS. list of Wielif words, but without reference.

Adversary, sb. (Job xxxi. 35; Matt. v. 25; Luke xii. 58; xviii. 3). An opponent in a lawsuit. It is so used by Shakespeare, Taming of Shrew, 1. 2;

And do as adversaries do in law, Strive mightily, but eat and drink as friends.

In this passage however the term refers rather to the plaintiff's and defendant's counsel.

I am sorry for thee; art thou come to answer A stony adversary. Mer. of Ven. 1v. 1.

Advertise, v.t. (Num. xxiv. 14; Ruth iv. 4). To inform, to give notice generally without reference to time; like Fr. advertir, which is explained by Cotgrave (Fr. Dict. s. v.) "to informe, cortifie, advertise." This sense is common in Shakespeare, who lays the accent on the middle syllable. Thus, "As I by friends am well advertised," Rich. III. 1v. 4. "To one that can my part in him advertise," Meas. for Meas. 1. 1. So also Ben Jonson,

I therefore

Advertise to the state how fit it were, &c.

Volp. IV. 1.

May it please the whole generation of my auditours to be advertised. Nashe's Lenten Stuffe, p. 7.

Advise, v. refl. (1 Chr. xxi. 12). To advise oneself is to consider, reflect. From Lat. videri, visum, comes It. viso, O. Fr. vis, and thence again Fr. avis, and O. E. avise.

For whan that I advise me wele And bethinke me every dele.

Alas than am I overcome.

Chaucer, Book of the Duchess, 697.

Advise you what you say: the minister is here.

Shakespeare, Tw. Night. IV. 2.

There's for thy labour, Montjoy, Go, bid thy master well advise himself.

Id. Hen. V. 111. 6.

Advisement, sb. (Chron. xxi. 19; Prov. i. 4, m.). One of the words which occur only once in the Bible; and retained by our translators from the Geneva version. It is now seldom or never used, though it might well take its place with 'consideration,' 'deliberation,' &c. to which it comes close in meaning. Sanderson uses 'advisedness' in the same sense.

Nowe, when as no sufficient occasion was gener to the Pharisees eyther to rebuke Jesus or to bee cruell agaynste the manne, whyche had spoken warely and with good advisemente, they were turned backe agayne to their former interrogatories. Udal, Erasm. John, f. 69.

And ryght before take good advyscment
Of all the matter that ye wyl her shewe.

Hawes, Past. of Pleas. cap. 16.

None love they but of some hastic violence, Without advisement, without discretion.

Barclay, Eclog. p. lviij.

Lucifera

Ne ruld her realme with lawes but policie
And strong advizement of six wizards old,
That with their counsels bad her kingdome did uphold.

Spenser, F. Q. I. 4, § 12.

'Avisement' is an older form of the word.

And he without arisement Ayein Juno gaf jugement. Gower, Conf. Am. 1. p. 304.

Sodeyn ire or hastif ire without avysement and consenting of resoun. Chaucer, Parson's Tale.

Afar off, adv. (Ps. exxxviii. 6; Jer. xxxi. 10). Far off, at a distance. Afar is probably from afaren the pp. of A.S. afaran, to depart.

For which cause he moued Catesby to proue wyth some words cast out a farre of. Sir T. More, Workes, fo. 53 c.

I should first tell thee how the prince, Claudio and my master, planted and placed and possessed by my master Don John, saw afar off in the orchard this amiable encounter. Shakespeare, Much Ado, 111. 3.

The conditions of weapons, and their improvement are; first, the fetching a farre off: for that outruns the danger. Bacon, Ess. LVII. p. 237.

Affect, v.t. (Gal. iv. 17; Ecclus. xiii. 11). From Lat. affecture, to aim at, strive after, earnestly desire. The usage was formerly very common.

The nobles.....do not so greatlie affecte citties, as the commodious nearenes of dales and brookes. Pol. Vergil, 1. 4.

No profit grows where is no pleasure ta'en; In brief, Sir, study what you most affect. Shakespeare, Tam. of Shrew, 1. 1.

And the one of them said, that to be a secretary, in the declination of a monarchy, was a ticklish thing, and that he did not affect it. Bacon, Ess. XXII. p. 94.

Use also, such persons, as affect the businesse, wherin they are employed; for that quickneth much. Id. Ess. XLVII. p. 196.

I go from hence
Thy soldier, servant; making peace or war
As thou affect'st.

Id. Ant. and Cl. 1. 3.

Pray him aloud to name what dish he affects.

B. Jonson, Alch. III. 4.

Affectioned, pp. (Rom. xii. 10). Affected, disposed. It is used for 'affected' in Shakespeare, though not in the same sense.

An affectioned ass, that cons state without book and utters it by great swarths. Tw. Night, 11. 3.

Affiance, sb. (Litany). From the Lat. fides, faith, was derived the medicval affidare (whence affidavit), which passed into the Fr. affier, as confier from confidere; and from this was formed affiance, trust, confidence, reliance, properly, a pledge of faith.

This way the devil used to evacuate the death of Christ, that we might have affiance in other things, as in the sacrifice of the priest. Latimer, Serm. p. 73.

From the Fr. affier is derived the O. E. affie or affy, which Shakespeare used both in the primary sense of 'to pledge or betroth,' as 'assure' is frequently employed;

And wedded be thou to the hags of hell,

For daring to affy a mighty lord

Unto the daughter of a worthless king.

2 Hen. VI. IV. I.

and in the secondary sense of 'to trust, confide.'

Marcus Andronicus, so I do affy In thy uprightness and integrity. Tit. And. 1. 1.

Other instances are ;—

Myn affiaunce and my feith Is ferme in his bileve. P. Ploughman's Vis. 11290.

She is fortune verelie In whome no man should affice Nor in her yeftes have flaunce She is so ful of variaunce.

Chaucer, Rom. of Rose, 5481.

But now chaunce hathe soe served, that I showlde fall into thie handes, to this intente that I.....might the better understande how miche affiance I owght to have in humaine casualties. Pol. Vergil, 1. 68.

Your hole affyaunce and trust ye well ye may Into me put, for I shall not vary.

Hawes, Past. of Pleas. cap. 16.

If it be so presumptuous a matter to put affiance in the merites of Christe, what is it then, to put affiance in our owne merites. Jewel, Def. of Apol. p. 76.

Affinity, sb. (I Kings iii. I; Ezr. ix. 14). Relationship by marriage; the Lat. affinitas, with which is contrasted cognatio, blood relationship. To join affinity' (2 Chr. xviii. I) is to contract relationship by marriage, as Jehoshaphat did with Ahab, his son Jehoram marrying Ahab's daughter Athaliah.

But the French kyng that mariage vtterly refused, saiyng he wolde neuer ioyne affinytic with the Englishe nacion, because that the aliance had so vnfortunate successe. Hall, Hen. IV. fol. 16a.

The Moor replies

That he, you hurt, is of great fame in Cyprus,
And great affinity. Shakespeare, Oth. III. 1.

Affrike, sb. Africa.

For the same causes also it (i.e. the Greek tongue) was well understood in many places of Europe, yea, and of Affrike too. The Translators to the Reader.

Me thinkes our garments are now as fresh as when we first put them on first in Affricke. Shakespeare, Tempest, II. 1. (ed. 1623).

Afoot, adv. (Acts xx. 13). On foot. So in the later version of Wiclif, Mark vi. 33: 'Thei wenten afoote froulle citees, and runnen thidur, and camen bifor hem.'

The earlier version has 'on feet.' See what is said under 'A,' on the usage of 'a-' and 'on.'

Come, neighbour; the boy shall lead our horses down the hill; we'll walk afoot awhile, and ease our legs. Shakespeare, 1 Hen. IV. 11. 2.

Afore, prep. (1 Esd. vi. 32; Athan. Creed). A. S. atforan, 'at the fore,' as bi foran, 'by the fore,' 'before,' which has now replaced it, except as a provincialism; it is common in Suffolk. In Eng. Paraph. of Erasmus (Luk. fol. 97) both afore and before occur in consecutive lines: 'Leat hym not bee ashamed to professe my doctrine afore all the worlde; for whosoever shalbee ashamed of me and my wordes before men,' &c. And Latimer (Remains, p. 80) says,

It is a great fault to be rashly offended, and to judge our neighbours' doing to be naught and wicked, afore we know the truth of the matter.

Aforehand, adv. (Mark xiv. 8). Beforehand.

The prophets, long aforchand, had prophesied of these works, which Christ, when he should come, should do. Latimer, Rem. p. 72.

Aforetime, adv. (Jer. xxx. 20; Neh. xiii. 5). In old times, of old.

I would wish.....that patrons and bishops would see more diligently to it than has been done aforetime. Latimer, Serm. p. 291.

After, prep. According to; as in the Litany, 'Deal not with us after our sins,' &c. It is the A.S. after. In Ps. xxviii. 4, the Hebrew particle is twice rendered 'according to,' and once 'after,' in the same verse. But the passage in which this word is most liable to be misunderstood is Ps. xc. 15 (Pr.-Bk.), 'Comfort us again now after (i.e. in proportion to) the time that Thou hast plagued us,' &c.

For mannes sone schal come in glorie of his fadir with his aungelis and thanne he schal yelde to every man aftir his workis. Wielif, Matt. xvi. 27.

Their deeds are after as they have beene accustomed. Bacon, Ess. XXXIX. p. 162.

'After' for 'afterwards' is found in Gen. xxxiii. 7.

The stile of Emperor, which the Great Kings of the World after borrowed. Bacon, Ess. XXIX. p. 129.

It still remains in 'soon after.'

In Gen. i. 25, 26, the same word after is made use of to render two distinct Hebrew particles, in a manner which is likely to lead to some confusion. In the former passage, where it is said the animals were created each 'after his kind,' the Hebrew particle has a distributive force; while in the latter, 'after our likeness,' it is the particle of comparison.

Afterward, adv. (Gen. xv. 14). Afterwards. Compare beside and besides, toward and towards, which were formerly used interchangeably.

Both in the heat of blood,
And lack of temper'd judgement afterward.
Shakespeare, Meas. for Meas. v. 1.

Or swear before you choose, if you choose wrong, Never to speak to lady afterward In way of marriage. Id. Mer. of Ven. 11. 1.

Against, used with reference to time (Gen. xliii. 25; Ex. vii. 15).

The presence fils against the prince approacheth.

Marston, The Faune, 1. 2.

Agone, adv. (1 Sam. xxx. 13); the old form of the past participle of the verb to go; it is now usually written 'ago.' Or it may be A.S. agan, gone, past.

Madame (quod he) it is so long agon.
Chaucer, Leg. of G. Wom. 1. 443.

Chaucer uses ago, agoo, and agoon for the past participle.

The vital strength is lost and all agoo.

Knight's Tale, 1. 2804.

Whan that here housbonds ben from hem ago.

Ibid. l. 2825.

Whan he wiste that Arcite was agoon. Ibid. l. 1278.

The Messias that was long agone promised by the prophetes. Udal, Erasm. Luk. f. 184.

It was long agon prophecied in the Psalme. Ibid. Joh. f. 88 About three hundred years agone. Grindal, Rem. p. 48.

Thus our thre powers were joyned in one, In this mighty giaunt many dayes agone. Hawes, Past. of Plcas. cap. 33.

For long agone I have forgot to court, Besides the fashion of the time is changed. Shakespeare, Two Gent. of Ver. 111. 1.

Agree, v. i. (Mark xiv. 70; Acts v. 40, xv. 15), followed by to or unto; like the Fr. agréer à.

Therefore he will rather have us to choose the sword, that is, to strive and withstand their wickedness, than to agree unto them. Latimer, Serm. p. 377.

Ail, v. t. From A. S. eglan, eglian to prick, torment; hence, to grieve, trouble. The only reason for mentioning this common word is that in the seven times where it occurs in the Auth. Vers. there is no verb in the original to correspond, but only a preposition meaning 'to.' 'What to thee?' i.e. 'what aileth thee?' In two of these passages the word is in italics, and would be as well to be so in all. It occurs also in 2 Esd. ix. 42; x. 31. In Gower's Conf. Am. 1. p. 356, it is found in the form eile.

Albeit, conj. (Ezek. xiii. 7; Philem. 19). This word, though somewhat antiquated, can hardly be called obsolete. The meaning is 'although it be,' in which sense Chaucer uses the simpler forms 'albe' and 'all,' as well as 'albeit.'

Al telle I nat as now his observances.

Chaucer, Knight's Tale, 1. 2266.

Bitwixe you ther moot som tyme be pees

Al be ye nought of oo complexioun,

That ilke day causeth such divisioun. Ibid. l. 2477.

Al be it that this aventure was falle. Ibid. 1. 2705.

Shylock, albeit I neither lend nor borrow, By taking nor by giving of excess.

Shakespeare, Mer. of Ven. 1. 3.

A fuller form is found in Chaucer:

And al be it so that God hath create all thing in ordre and nothing withouten ordre. Parson's Tale (Tyrwhitt's ed.).

Alien, sb. occurs nine times in the A.V.; it is from the Lat. alienus, belonging to another country, a foreigner. So Shakespeare (Mer. of Ven. IV. I),

If it be proved against an alien That by direct or indirect attempt, He seek the life of any citizen.

And Wiclif (John x. 5); 'But thei suen not an alien but fleen fro him; for thei not knowen the vois of aliens.' 'Alien' has gone out of common use, but 'to alienate' = to estrange, still remains. Latimer has a substantive, 'alienate;' 'Keep us from invasions of alienates and strangers.' Serm. p. 390.

All, in the phrase 'without all contradiction' (Heb. vii. 7), is literally from the Greek. It appears however to be used in conformity with English idiom for 'any' or 'every.'

The trade of monkery, which was without all devotion and understanding. Latimer, Serm. p. 339.

Our tyme is so farre from that olde discipline and obedience, as now, not onelie yong jentlemen, but even verie girles dare without all feare, though not without open shame, where they list, and how they list, marie them selves in spite of father, mother, God, good order, and all. Ascham, The Scholemaster, p. 38.

So in Deut. xxii. 3, 'and with all lost thing of thy brother's.'

All the whole. A redundant expression, which is found in the remarks 'Concerning the service of the Church' prefixed to the Prayer-Book. "For they so ordered the matter that all the whole Bible (or the greatest part thereof) should be read over once every year." It occurs more than once in Shakespeare.

All the whole army stood agazed on him.

I Hen. VI. I. I.

If Richard will be true, not that alone, But all the whole inheritance I give, That doth belong unto the house of York.

Ibid. III. 1.

Allege, v. t. (Acts xvii. 3). To adduce proofs, to prove by quotation, and hence to quote, from Lat. allegare, a law term. Not as now simply 'to assert.'

For shame, nay for conscience, either allege the scriptures aright, without any such wresting, or else abstain out of the pulpit. Latimer, Rem. p. 321.

Declaring that the dissention among the Grecians did increase king Philip's power, alledging these verses:

Where discord reignes in Realme or towne Euen wicked folke do win renowne.

North's Plutarch, Alex. p. 746.

And Ambrose Thesius alleageth the Psalter of the Indians, which he testifieth to have bene set forth by Potken in Syrian characters. The Trans. to the Readers.

Allied, pp. (Neh. xiii. 4). Connected by marriage. From the Fr. allié, Lat. alligatus.

The others called him (i.e. Leonidas) Alexander's gouernour, because he was a noble man, and allied to the Prince. North's Plutarch, Alex. p. 719.

Allow, v. t. (Luke xi. 48; Baptismal Office; 'Ho favourably alloweth, &c.). From the Fr. allower, which is derived from the Lat. allaudare, 'to praise.' To praiso, approve; which is the common sense in old writers. It is not to be confounded with allow, 'to assign,' which is from the Lat. allocare through the Fr. allower.

And some lakkede my life, Allowed it fewe.

Piers Ploughman's Vis. 1. 9594.

The which opinion.....Pomponius Lætus.....dothe well alowe. Polid. Verg. Hist. p. 27.

Notwithstanding that Nathan had before allowed and praised the purpose of David. Latimer, Rem. p. 308.

Thou shalt hold the opinion of Pythagoras ere I will allow of thy wits. Shakespeare, Twelfth Night, IV. 2.

The word is used in a kindred sense (Rom. xiv. 22; Thess. ii. 4) as the translation of what in Greek signifies to approve after trial.' So also in Pr. Book, Ps. xi. 6, 'The Lord alloweth (A. V. 'trieth') the righteous.' In Acts xxiv. 15 the original means 'to expect,' and in Rom. vii. 15, 'neknowlodge with approbation,' following a Hebrew idiom. See Shakespeare, Rich. II. v. 2:

To Bolingbroke are we sworn subjects now, Whose state and honour I for aye allow.

Allowance, sb. Approval.

Humbly craving of your most Sacred Maiestie, that since things of this quality have ever bene subject to the censures of ill meaning and discontented persons, it may receive approbation and Patronage from so learned and indicious a Prince as your Highnesse is, whose allowance and acceptance of our Labours, shall more honour and incourage vs, then all the calumniations and hard interpretations of other men shall dismay vs. The Epistle Dedicatoric.

Item, you sent a large commission
To Gregory de Cassalis, to conclude,
Without the king's will, or the states' allowance,
A league between his highness and Ferrara.
Shakespeare, Hen. VIII. 111. 2.

All to (Judges ix. 53). All to pieces. It is a disputed point whether this passage should be read 'all-to brake' or 'all to-brake,' the prefix to being in very common use in old authors to convey the idea of destruction. Thus this very word 'break,' so compounded, occurs in Piers l'loughman:

And do boote to brugges
That to-broke were. Vis. 1. 4520.

The bagges and the bigirdles He hath to-broke hem alle. Vis. 1. 5073.

For first though they beginne lowe, At ende they be nought mevable, But all to-broken mast and cable.

Gower, Conf. Am. 1. p. 79.

Whereof the sheep ben al to-tore. Ibid. p. 15.

Al is to-broken thilke regioun.

Chaucer, Knight's Tale, 1. 2759.

So also 'to-cleve,' 'to-rende.' In Erasmus' Paraphrase (Q. Kath. Parr's transl.), 'shall be al to crushed' (Luk. fol. clx. ob.); 'all to bruised' (ib. lxxxix.); 'all to rated him' (John lxix. rev.). On the other hand, there are many passages which seem only to admit of the reading all-to in the sense above given of all to pieces.

Thou farest as frute, that with the frost is taken, To day redy ripe, to morrow al-to shaken.

Surrey, Sonnet 9.

For that in Durtwych and here about the same we be fallen into the dirt, and be all-to dirtied, even up to the ears. Latimer, Rem. p. 397.

Smiling speakers creep into a man's bosom, they love and all-to love him. Id. Serm. p. 289.

The following examples of words compounded with 'all to' are taken from the Glossary to Forshall and Madden's edition of the Wicliffite versions:

'Al-to-brasten' (2 Chr. xxv. 12), 'al-to-brcke' (Deut. xxviii. 20), 'al-to-brende' (Ps. cv. 18), 'al-to-feblid' (Is. xxxviii. 14), 'al-to-kut' (1 Chr. xx. 3), 'al-to-trede' (Deut. vii. 24).

Alms, sb. (Acts iii. 3). The English word 'alms' is singular, and, with O. E. almesse, A. S. ælmesse, G. almosen, and Sc. awmous, is derived from the Gk. ελεημοσύνη.

The patrimonie and the richesse, Which to Silvester in pure almesse The firste Constantinus lefte.

Gower, Conf. Am. prol. 1. p. 28.

And he should it were an alms to hang him.

Shakespeare, Much Ado, 11. 3.

Beggars that come unto my father's door, Upon entreaty have a present alms.

Id. Tam. of Shrew, IV. 3.

Chaucer uses the plural 'almesses' (comp. richesse, pl. richesses).

These ben general almesses or werkes of charity. Parson's Tale.

In Acts x. 4 'alms' is used as a plural.

Almsdeed, sb. (Acts ix. 36). An act of charity; and so charity in its narrower sense; A. S. ælmesse-dæd.

In vertu and in holy almes-dede They lyven alle.

Chaucer, Man of Law's Tale, 1, 5576.

Now ben ther thre maner of almesdede. Id. Parson's Tale.

He loveth thee with his hands, that will help thee in time of necessity, by giving some almsdeeds, or with any other occupation of the hand. Latimer, Serm. p. 21.

Murder is thy alms-deed;
Petitioners for blood thou ne'er put'st back.
Shakespeare, 3 Hen. VI. v. 5.

Aloft, adv. (1 Esd. viii. 92). In the passage 'and now is all Israel aloft,' the last word is the rendering of the Greek $\epsilon \pi \acute{a} \nu \omega$. Chaucer (Ass. of Fowls, l. 203) uses 'on loft' in the same sense.

Therewith a wind, unneth it might be lesse, Made in the leaves grene a noise soft, Accordant to the foules song on loft.

The root is the A. S. lyft, the sky, air, G. luft, O. E. lift; so that 'aloft' is literally, in the air, on high.

'To be aloft' seems to mean 'to have the upper hand,' and so Latimer uses it:

We esteem it to be a great thing to have a kingdom in this world, to be a ruler, to be aloft, and bear the swing. Rem. p. 64.

It is used redundantly in Gower, Conf. Am. 1. p. 284:

And as they shulden pleid hem ofte Till they be growen up alofte In the youthe of lusty age.

Along, adv. (Judg. vii. 13). At full length; in the phrase 'to lie along.' See the quotation from Holland's Pliny under Loaden.

Alway, adv. (Ex. xxv. 30; Phil. iv. 4). Always; A. S. callne wæg, ealle wæga. So algate, algates, beside, besides, betime, betimes, sometime, sometimes, toward, towards, which were once used indifferently.

Sire, ye ben not alway in lik disposicioun. Chaucer, Tale of Melibeus.

For the book saith, Axe thi counseil alway of hem that ben wyse. Ibid.

That on may se his lady day by day, But in prisoun he moot dwelle alway.

Id. Knight's Tale, 1352.

Amain, adv. (2 Macc. xii. 22) occurs in the Bible this once only; where it means with vehemence or precipitation; from A.S. mægen, might, power, connected with magan to be able.

Great lords, from Ireland am I come amain, To signify that rebels there are up.

Shakespeare, 2 Hen. VI. 111. 1.

On, myrmidons; and cry you all amain, Achilles hath the mighty Hector slain.

Id. Tr. and Cr. v. o.

Pliny says of the lion;

But having gained the thickets and woods and gotten into the forests out of sight, then he skuds away, then he runneth amain for life. Holland's trans. VIII. 16. Amazed, pp. (Judg. xx. 41; Mark xiv. 33). Confounded, bewildered by fear or any strong emotion. Like 'abashed,' which occurs in place of 'amazed' in Tyndale's version of Mark xiv. 33; this word is now used in a much narrower sense.

But when they were advertised of the kynges puissance, or elles anased with feare,...departed from thence to Barckamstede. Hall, Hen. IV. fol. 13 b.

Vpon the walles the Pagans old and yong Stood husht and still, amated and amased, At their grave order and their humble song.

Fairfax, Tasso, XI. 12.

Bear with me, cousin, for I was amazed Under the tide.

Shakespeare, K. John, IV. 2.

Compare the use of 'amazing' in Rich. II. 1. 3;

And let thy blows, doubly redoubled, Fall like amazing thunder on the casque Of thy adverse pernicious enemy.

Amazement, sb. (1 Pet. iii. 6). Confusion or bewilderment of mind from whatever cause; not, as now, simply astonishment. The O. E. form 'amay' for 'amaze' connects the latter with the Fr. s'esmaier and It. smagare and the root of dismay. Amaze is further akin to the Prov. esmagar through the provincial French s'esméger. Diez refers the forms smagare and esmagare to the Gothic root magan, to be able, with the negative particle (Wedgwood, Dict. of Eng. Etym.). With the two forms amag and amaze may be compared apay and appease, allay and allegge.

Alas! what sorrow, what amasement, what shame was in Amphialus, when he saw his deere foster father, find him the killer of his onely sonne! Sidney, Arcadia, p. 40, l. 29.

Ambassage, sb. (2 Chron. xxxii. cont.; Luke xiv. 32; 1 Macc. xiv. 23). An embassy. The root of the word is doubtful. It is immediately from the It. ambasciata, which again is from the Med. Lat. ambascia, ambactia, and this is connected with the Gothic andbahts, a servant

(comp. ambactus, Cæs. B. G. vi. 15), A. S. ambiht, and Germ. ampt. In A. S. ambiht-swcg is an ambassador. Like the more modern 'embassy,' ambassage is used both of the mission of an ambassador, and of the persons through whom the mission is sent.

But now for the fault of unpreaching prelates... They are so troubled with lordly living, they be so placed in palaces, couched in courts, ruffling in their rents, dancing in their dominions, burdened with ambassages.. that they cannot attend to it. Latimer, Serm. p. 67.

Before his throne as on ambassage sent.

Spenser, Mother Hubberd's Tale, 1. 472.

Yonder men are too many for an ambassage, and too few for a fight. Bacon, Ess. XXIX.

In Shakespeare it occurs in the form 'embassage.'

Their herald is a pretty knavish page,

That well by heart hath conn'd his embassage.

Love's Labour's Lost, v. 2.

Ambush; sb. (Josh. viii. 2). Men lying in ambush. The verb is derived from the Fr. embuscher, Prov. emboscar, which are from It. bosco, Prov. bosc, a bush, thicket.

The ambush then let fly
Slew all their white fleec'd sheep and neat.
Chapman, Hom. Il. XVIII. 479.

Ambushment, sb. (2 Chr. xiii. 13; xx. 22). An ambuscade.

Judas, the twelfth,...was providing among the bishops and priests to come with an ambushment of Jews, to take our Saviour Jesu Christ. Latimer, Serm. p. 217.

Marcellus was intrapped and slaine, by an ambushment lying in wayte for him. Marcellus insidiis interfectus est. Cic. Baret, Alvearie.

'Bushment' is used in the same sense by Latimer (Serm. p. 220); compare Gower, Conf. Am. 1. p. 349.

Horestes wist it by a spie And of his men a great partie He made in busshement abide. Amerce, v. t. (Deut. xxii. 19). To impose a pecuniary possibly upon an offender. Blackstone and Spelman say to be amerced, or à mercie, is to be at the king's mercy with regard to the fine imposed.' An amercement differs from a fine proper, in that the latter is fixed by statute, but this distinction is not implied in the Hebrew. The author of Piers Ploughman has evidently this etymology in view;

And though ye mowe amercy hem Let mercy be taxour.

Vision, 3872.

Shakespeare keeps up the true meaning of the word.

But I'll amerce you with so strong a fine,
That you shall all repent the loss of mine.

Rom. and Jul. 111. 1.

Millions of spirits, for his fault amerced Of heaven.

Milton, Paradise Lost, 1. 609.

Amiable, adj. (Ps. lxxxiv. 1). Lovely; from Fr. aimable, Lat. amabilis, of which we have retained only the active sense of 'loving.'

Amiable, or woorthy to be loued. Amabilis... Amiable ou digne d'estre aimé. Baret, Alvearie, s. v.

Come, sit thee down upon this flowery bed,
While I thy amiable cheeks do coy.
Shakespeare, Mid. N.'s Dr. IV. 1.

If it be true, that the principall part of beauty, is in decent motion, certainly it is no marvaile, though persons in yeares, seeme many times more amiable. Bacon, Ess. XLIII. p. 177.

Amity, sb. (1 Macc. xii. 16). Friendship, especially between nations, political friendship; from Fr. amitié, Lat. amicitia.

As well the Romaines, than great lordes of the worlde, as Persians, and divers other realmes, desyred to have with their amitee and aliance. Elyot's Governour, I. fol. 8 a.

First, to do greetings to thy royal person; And then to crave a league of amity: And lastly to confirm that amity With nuptial knot.

Shakespeare, 3 Hen. VI. III. 3.

Ancient, sb. (Is. iii. 14; Jer. xix. 1; Ez. vii. 26, &c.). An elder.

For as much as our duetie is to worship and adore the gods, to honour our parents, to reverence our ancients, to obey the lawes. Holland's Plutarch, Morals, p. 9, 1. 23.

Ancientest, adj. Most ancient.

The Apostle excepteth no tongue; not Hebrewe the ancientest, not Greeke the most copious, not Latine the finest. The Translators to the Reader.

Let me pass
The same I am, ere ancient'st order was
Or what is now received.

Shakespeare, Winter's Tale, IV. 1.

And all (Judg. xvi. 3, 'bar and all'). Halliwell and Hunter (Hallamshire Gloss.) put this down as a provincialism, and it certainly is very common in Yorkshire.

To vs of Syon that ben borne If thou thy favoure wolt renewe The broken sowle, the temple torne, The walles and all shalbe made newe.

Croke's Vers. of 51st Psalm.

Yea and this citie here of Hierusalem...together with the temple and all...shall bee trodde under fete by the Gentiles. Udal's Erasmus, Luke xxi.

In that respect we must hate none, we must love our enemies and all. Peter Smart's Sermon, p. 3.

He razed townes and threwe downe towers and all. Sackville, Induction.

See also the example from Ascham's Scholemaster, quoted under All.

And if (Matt. xxiv. 48). 'And if' or 'an if,' for 'if' simply, is a redundant expression of very common occurrence in old writers. (Compare or ere.) Mr Wedgwood regards both as fragments of the same English word even. On the other hand Horne Tooke derives an from the A. S. unnan, and if from gifan, both signifying 'to give.' The latter, though plausible, is rendered extremely doubtful by the analogy of the old Norse ef, from if a to doubt. On the other hand the usage of gif in old English and of gin in Scotch seems to support Horne Tooke's etymology. We find and constantly used for if.

O swete and wel biloved spouse deere
Ther is a counseil, and ye wold it heere.
Chaucer, 2nd Nun's Tale, l. 12073.

So wole Crist of his curteisie, And men crye hym mercy, Bothe forgyve and forgete.

Piers Ploughman's Vis. l. 11849.

Yhit suld him thynk, and he toke kepe, His lyfe noght bot als a dreme in slepe. Rolle, The Pricke of Conscience, 1. 8075.

And you love me, let's do't: I am dog at a catch. Shake-speare, Tw. Night, 11. 3.

And certainly, it is the nature of extreme selfe-lovers, as they will set an house on fire, and it were but to roast their egges. Bacon, Ess. XXIII. p. 97, l. 21.

'And if' as frequently occurs.

But and if we have this livery, if we wear his cognizance here in this world, that is, if we love our neighbour, help him in his distress, be charitable, loving and friendly unto him, then we shall be known at the last day. Latimer, Serm. p. 452.

I pray thee, Launce, and if thou seest my boy, Bid him make haste, and meet me at the North gate. Shakespeare, Two G. of V. III. I.

Yes but you will my noble grapes, and if My noble fox could reach them.

Id. All's Well, 11. 1.

Anger, r. t. (Ps. cvi. 32; Rom. x. 19). To make angry, provoke to anger, enrage.

The chiefest cause as it is saied that angered Pyrrus most grew upon this. North's Plutarch, Pyrrus, p. 424.

Not as compelled or driven thereto for any perill that he seeth but angred at their folly that assaile or set vpon him. Holland's Pliny, VIII. 16.

Angle, sb. (Is. xix. 8; Hab. i. 15). A fishing rod with line and hook; from A. S. angel a fish-hook. One of the treatises in the Boke of St Alban's (1496) is 'of fysshynge with an angle.'

Give me mine angle,—we'll to the river: there, My music playing far off, I will betray Tawny-finn'd fishes.

Shakespeare, Ant. and Cl. II. 5.

The Temple church, there have I cast mine angle.
Ben Jonson, Alchemist, II. 1.

'Angil-hoc' occurs in Wielif, Is. xix. 8.

Anon, adr. (Matt. xiii. 20; Mark 1. 30). Immediately, at once. Several derivations have been proposed. 'An one seil. minute vel instant,' Junius. A. S. on-án, Minsheu. (See quot. 3.)

Anoon I swowned after.

Piers Ploughman's Vision, l. 10831.

Right now the highe windes blowe And anon after they ben lowe.

Gower, Conf. Am. prol. I. p. 34.

So it by-felle hym sonne onone.

Sir Isumbras, 1. 521.

There issued out of Him as I shall entreat anon drops of blood. Latimer, Scrm. p. 222.

It occurs in the form in one or in oon, which probably led to the etymology proposed by Junius.

That ever in one aliche hot Me greveth.

Gower, Conf. Am. 1. 297.

But ever in oon y-like sad and kynde. Chaucer, Clerk's Tale, 1. 8478.

It is written also 'among.'

But ever among they it assails Fro day to night and so travaile.

Gower, Conf. Am. I. 348.

The idea involved in anon is that of unbroken continuation. Compare the common expressions 'on and on,' and 'an end,' as in Massinger, A very Woman, III. I:

For she sleeps most an end; that is, without intermission.

Answer, is used in the A. V. with considerable latitude of meaning. It does not necessarily imply that a question has been previously asked, though there is usually reference to something that has gone before. One of the most marked instances is Acts v. 8, where St Peter is said to have answered Sapphira though apparently she had not spoken, and he really asked a question. Other noteworthy instances are 1 Kings xiii. 6; Is. lxv. 24; Dan. ii. 14, 15, 26; Matt. xi. 25; xii. 38; xvii. 4; xxii. 1; xxvi. 25, 63; Mark ix. 5; xi. 14; Luke iii. 16; xxii. 51; Rev. vii. 13. In 2 Tim. iv. 16 it is used as a substantive to denote an apology or defence in a court of justice.

Anything (Num. xvii. 13; Judg. xi. 25; 1 Sam. xxi. 2; Acts xxv. 8). At all.

After whych tyme the prince neuer tyed his pointes, nor any thyng rought of hym selfe. Hall, Rich. III. f. 3 b.

Any while (Mark xv. 44). For any length of time. See While.

Apace, adv. (Ps. lxviii. 12; and lviii. 6, P. B.). From Fr. pas, a pace, step: at a great pace, swiftly.

And in hire hour he walketh forth a paas
Unto the lystes, ther hir temple was.
Chaucer, Knight's Tale, l. 2219.

Themistocles made Xerxes king of Persia post apace out of Græcia. Bacon, Essay of Fame.

Small herbs have grace, great weeds do grow apace.

Shakespeare, Rich. III. II. 4.

Gallop apace, ye fiery-footed steeds.

Id. Rom. and Jul. 111. 2.

The full phrase was probably 'a great pace,' like Fr. a grands pas, for we find 'pace' as in the following passages qualified by an adjective.

This messanger, whan he awoke, And wist nothinge how it was, Arose and rode the great pas And toke his letter to the kinge.

Gower, Conf. Am. 1. p. 192.

And riden after softe pas. Id. p. 210.

Our escouts rode as neere Paris as was possible, the which were often beaten backe to our watch, and eftsoones (the enimie on their backe) as far as our cariage, retiring sometime a soft-pace, and sometime a fast trot. Philip de Commines, trans. Danett, p. 29.

Apparel, sb. (2 Sam. xii. 20; Is. iii. 22; I Tim. ii. 9; Jam. ii. 2). Clothing, dress, from Fr. appareil, equipage, attire. The Fr. pareil is, like the It. parecchio, from the Med. Latin pariculus, diminutive of par, equal, like; whence are formed Fr. appareiller and It. apparecchiare, to couple, join like to like, fit, suit (see Diez, Etymol. Wörterbuch der Rom. Spr. p. 252). Like the more common word 'dress,' apparel had formerly a much wider signification than in later times: it is now seldom used.

I could find it in my heart to disgrace my man's apparel, and to cry like a woman. Shakespeare, As You Like It, 11. 4.

I was never manned with an agate till now; but I will set you neither in gold nor silver, but in vile apparel, and send you back again to your master for a jewel. Id. 2 Hen. IV. I. 2.

Apparelled, pp. (2 Sam. xiii, 18; Luke vii. 25). Clad, dressed.

They met with a coach drawne with foure milke white horses furnished all in blacke, with a blacke a More boy upon enery horse, they all apparelled in white. Sidney, Arcadia, p. 30, l. 22.

Chaucer uses the verb 'apparel' in the sense of 'to dress' meat. In enumerating the species of gluttony he says,

The forthe is curiosite, with gret entent to make and apparaulc his mete. The Parson's Tale.

And also in the sense of 'to prepare,' generally like Fr. appareiller.

Thanno say I, that in vengeance takinge, in werre, in bataile, and in warmstoringe of thin hous, er thou bygynne, I rede that thou apparaille the therto, and do it with gret deliberacioun. The Tale of Melibeus.

Apparently, adv. (Num. xii. 8). Manifestly, clearly, openly.

And therefore I saye and affirme yt you do apparantly wrong, and manyfest injury to procede in any thinge agaynst kyng Richard. Hall, Hen. IV. fol. 10 a.

I would not spare my brother in this case,
If he should scorn me so apparently.
Shakespeare, Com. of Err. IV. 1.

Hall (*Hen. IV.* fol. 11a) describes an abbot in Westminster in the time of Henry IV. as 'a man of apparant vertues.' So in Shakospeare's K. John, IV. 2:

It is apparent foul-play; and 'tis shame That greatness should so grossly offer it.

Apple of the eye (Deut. xxxii. 10; Ps. xvii. 8, &c.). The eye-ball. The A.S. apl or appel is used in the same way, and eag-appel is the apple of the eye.

Concerning the signs of life and death which may be found in man, this is one, That so long as the patients eie is so cleare that a man may see himselfe in the apple of it, wee are not to despaire of life. Holland's Pliny, xxvIII. 6.

None have their eyes all of one color: for the bal or apple in the midst is ordinarily of another color than the white about it. 1bid. XI. 37.

Appoint, r. t. (Gon. xxx. 28). The Hebrow literally signifies 'to prick, expressly name;' thus corresponding to the O. E. 'prick out' as used in Shakespeare (Lore's L. Lost, v. 2);

The whole world again Cannot prick out five such.

From O. Fr. a point, 'aptly, in good time, fully,' comes appoint, 'fitness, &c,' and appointer, 'to pronounce fitting, determine.' Hence in Shakespeare the expressions to point and at point;

Hast thou, spirit,
Performed to point the tempest that I hade thee?

Temp. I. 2.

A figure like your father, arm'd at point.

The latter of these passages illustrates the usage of 'appointed' in the sense of 'equipped' in Judg. xviii. 11. (Heb. 'girt'). In the sense of expressly naming, as in the verse of Genesis above quoted, it occurs in Latimer (Rem. p. 308); 'I name nor appoint no person nor persons.'

'Appoint out' in Josh. xx. 2, is the translation of what is elsewhere rendered 'assign,' as in r. 8 (see also Gen. xxiv. 44). In this sense 'appoint' is used in Gen. xxx. 28, and by Latimer (Serm. p. 304); 'But who shall appoint him a sufficient living? himself? Nay. Who then? you? Nay, neither. The king must appoint him sufficient to live upon.'

The king would vadoubtedly yf he had entended that thinge have appointed that beccherly office to some other then his owne borne brother. Sir T. More's Rich. III. (Works, p. 37 g).

All Wales and the landes beyond Seuerne westward, were approprieted to Owen Glendor. Hall, Hen. IV. fol. 20 b.

Among these captains, lords, and knights of skill,

Appoint me ten, approued most in fight.

Fairfax's Tasso, IV. 63.

Appointed, pp. (Judg. xviii. 11). Equipped.

It shall be so my care To have you royally appointed as if The scene you play were mine.

Shakespeare, Winter's Tale, IV. 4.

And so I do, and with his gifts present Your lordships, that whenever you have need, You may be armed and appointed well.

Id. Titus Andron. IV. 2.

Apprehend, v.t. From the Latin 'apprehendo,' literally means to lay hold of, to take by the hand, in which sense it is used in Phil. iii. 12. The passage throughout has reference to the Grecian games; apprehend in the first part of the sentence meaning to lay hold of the goal, and so receive the prize; in the second part, meaning take hold of by the hand and introduce to the course, as was customary. Johnson quotes from Jeremy Taylor, Holy Living, 11. 6;

There is nothing but hath a double handle, or at least we have two hands to apprehend it.

Approve, v. t. From Lat. probus, 'honest, good,' comes probare, 'to deem good;' whence approbare, and Fr. approver. It is used in two senses in the New Testament:—1. To prove, demonstrate; Acts ii. 22; 2 Cor. vi. 4, vii. 11. So Shakespeare (Mer. of Ven. III. 2):

In religion,

What damned error, but some sober brow Will bless it and approve it with a text?

2. To put to the proof, test, try; as in Rom. ii. 18; Phil. i. 10.

Nay task me to the word, approve me, lord.

Id. 1 Hen. IV. IV. 1.

He is of a noble strain, of approved valour and confirmed honesty. Id. Much Ado, II. 1.

Apt, adj. From Lat. aptus, fit, adapted. (2 Kings xxiv. 16; 1 Tim. iii. 2; 2 Tim. ii. 24.) In the phrase 'apt to melt,' Wisd. xix. 21, it seems to come near to the modern sense of 'inclined or disposed.'

The earthe is not apte for wines. Pol. Vergil, I. 20.

Any fish that takes salt, of which the herring is the aptest. Nashe, Lenten Stuffe, pref.

No man that putteth his hand to the plough, and looketh back, is apt for the kingdom of God. Luke ix. quoted in Latimer, Serm. p. 59.

So are there states, great in territorie, and yet not apt to enlarge, or command; and some, that have but a small dimension of stemme, and yet apt to be the foundations of great monarchies. Bacon, Ess. XXIX. p. 120.

Ark, sb. (Ex. ii. 3). Lat. arca; A.S. arc, earc, a chest, coffer. In this literal sense it was used in old English.

In the rich arke Dan Homer's rimes he placed. Surrey, Sonnets.

You have beheld how they
With wicker arks did come,
To kisse and beare away
The richer couslips home.

Herrick, Hesperides, I. p. 147.

It is generally applied exclusively to Noah's Ark, and the Ark of the Covenant. The meal-ark, made of stout oak boards, often beautifully carved, is still an article of furniture in oldfashioned farmhouses in Yorkshire; and at one time the fabrication of such arks was a trade of sufficient importance to have originated the surname Arkwright. The parish-chest is called an ark in some old accounts: '1744, pd. Wm. Yates for setting up ark,' Ecclesfield, Yorks. Hunter (Hallams. Gloss.) says, that the strong boxes in which the Jews kept their valuables were anciently called their arks; so that our translators had good preced-

ent for so terming the sacred coffer in which were kept the two tables of stone written by the finger of God, and other things, which if lost could never be replaced.

Array, sb. (1 Tim. ii. 9). Dress, raiment.

Albe it she were out of al array saue her kyrtle only. Sir T. More, Works, p. 56 f.

Arrogancy, sb. (1 Sam. ii. 3; Prov. viii. 13; Is. xiii. 11; Jer. xlviii. 29). Lat. arrogantia from arrogare 'to claim,' and then 'to claim more than one's due.' The old form of 'arrogance,' as 'innocency' for 'innocence,' insolency' for 'insolence,' &c.

But your heart
Is crammed with arrogancy, spleen and pride.
Shakespeare, Hen. VIII. II. 4.

Notwithstanding, so much is true; that the carriage of greatnesse, in a plaine and open manner (so it be without arrogancy, and vaine glory) doth draw lesse envy, then if it be in a more crafty, and cunning fashion. Bacon, Ess. IX. p. 33.

Artificer, sb. (Gen. iv. 22; 1 Chr. xxix. 5; Is. iii. 3). A skilled workman, artisan; Lat. Artifex.

Thither (i. e. to Delos), as to a mart or fair, there was great resort of chapmen from all parts of the world; and specially of those artificers who were curious in making of table feet, trestles, and bed-steads. Holland's *Pliny*, XXXIV. 2.

Another lean, unwash'd artificer
Cuts off his tale, and talks of Arthur's death.
Shakespeare, K. John, IV. 2.

Artillery, sb. (I Sam. xx. 40; I Macc. vi. 51). From Lat. ars, and artificium, which were used in Med. Lat. to denote an implement, and especially an implement of war (just as from ingenium is derived engine), were formed artiliaria a workshop (Fr. atelier), thence an implement in general, and the Fr. artillerie. The word artillery was

used long before the invention of gunpowder to denote missile weapons in general.

Caractacus...choosinge suche place for the planting his artillerie. Polid. Vergil, p. 67.

Of the great serpent 120 feet in length killed by Regulus in Africa, it is said that he

Was driven to discharge vpon him arrowes, quarrels, stones, bullets, and such like shot, out of brakes, slings, and other engins of artillery. Holland's Pliny, VIII. 14.

And even after the introduction of cannon into warfare, before archery was entirely superseded, there appears to have been a distinction between ordnance and artillery, the former being specially applied to the new weapons. So Latimer, of the devil:

He is a great warrior, and also of great power in this world; he hath great ordnance and artillery. Serm. p. 27.

In I Macc. vi. 51, the marginal reading is 'mounds to shoot;' Geneva Vers. 'instruments to shoote.'

In his French Dictionary (1611) Cotgrave gives, "Artillier: m. A Bowyer, or Bow-maker; also, a Fletcher; or one that makes both bowes, and arrowes."

Art magic, sb. (Wisd. xvii. 7). Magic; lit. from Lat. ars magica, as 'arsmetrike,' by a false etymology (= ars metrica), for arithmetic (Chaucer, Knight's Tale, 1900). There is no doubt that 'art, magic,' in the following passage from Latimer's Sermons, (p. 349) printed for the Parker Society, should be art-magic; in the edition of 1571 it is 'art Magike.'

We require that all witchcrafts be removed; that art, magic, and sorcery, be pulled out, necromancy taken away.

Asp, sb. (Deut. xxxii. 33; Job xx. 14, 16; Is. xi. 8; Rom. iii. 13). Gk. domis; Lat. aspis. A small serpent, the Coluber Naja of Egypt, whose bite is said to be so poisonous that it kills almost instantly. At the time of the

Auth. Vers. the word asp was scarcely naturalized. Latimer uses aspis as a foreign word:

But the children of this world have worldly policy, foxly craft, lion-like cruelty, power to do hurt, more than either aspis or basiliscus. Serm. p. 47.

And in Gower aspidis occurs in a passage of 'A serpent which that aspidis Is cleped,' embodying the popular belief with regard to the animal's deafness to the voice of the charmer:

He lith down his one ere al plat Unto the ground and halt it faste, And eke that other ere als faste He stoppeth with his tail so sore, That he the wordes lasse or more Of his enchauntement ne hereth.

Conf. Am. I. p. 57.

Shakospeare has the form aspick (Ant. and Cl. v. 2; Oth. 111. 3), which is like the modern Greek form of the word, $d\sigma\pi\iota\kappa$.

Assay, v.t. (Deut. iv. 34; 1 Sam. xvii. 39; Job iv. 2; 2 Macc. ii. 23; Acts ix. 26, xvi. 7; Heb. xi. 29). To attempt, try. From Med. Lat. exagium 'a test,' which is derived from exigere, comes Fr. essayer, 'to try, put to the proof.'

The second of the passages in which the word occurs is illustrated by the following from Hall's Chronicle, describing an alarm in the camp of the Earl of Richmond;

With which newes the armie was sore troubled, and every man assaied his armure, and proved his weapon. Rich. III. f. 27 a.

And whan that he was thus arraied, And hath his harness all assaied. Gower, Conf. Am. III. p. 57.

He rode a course to assay his stede.

Sire Eglamour, 571.

In this sense it is of common occurrence:

Good is that we assaye, Wher he be deed or noght deed.

Piers Ploughman's Vision, 12213.

Assayth expugnation of divers castells. Pol. Verg. p. 78.

If this should fail, gh our bad performance

And that our drift lack through our bad performance, 'Twere better not assayed.

Shakespeare, Ham. IV. 7.

It is now chiefly used of the testing of precious metals.

Assemble, v. reft. (Num. x. 3; Is. xlv. 20, &c.). Used as a reflexive verb originally, as endeavour, repent, retire, submit, and many others.

The mayre with all the aldermen and chiefe comeners of the citie in their beste maner apparailed, assembling themself together resorted vnto Baynardes castell where the protector lay. Sir T. More, Works, p. 65 b.

The phrase 'assemble into' occurs in Jcr. xxi. 4. Shakespeare uses the construction 'assemble to.'

To me and to the state of my great grief Let kings assemble.

K. John, III. 1.

And transitively;

Assemble presently the people hither.

Coriol. III. 3.

Assure, v.t. (Ps. Ixxxi. 9, Pr. Bk.). 'I will assure thee, O Israel,' is the translation in the Prayer-Book Version of what the A. V. renders, 'I will testify unto thee, O Israel,' and the Geneva Version, 'I will protest unto thee; O Israel.'

And eche of hem assureth other To helpe as to his owne brother To vengen hem of thilke outrage And winne agein her beritage.

Gower, Conf. Am. I. p. 339.

This shall assure my constant loyalty.

Shakespeare, 3 Hen. VI. III. 3.

In the contents of John xiv., xvi., it is used for 'ensure.'

Burgundy hath been privy to this plot; Conspir'd with Lewis and the English king, To save his own stake, and assure himself Of all those seignories I hoped for.

Heywood, 2 Ed. IV. 1. 5.

Assuredness, sb. (Deut. vii. c.). Assurance, security.

But suche persones as vtterly mistrustyng their owne assurrdnesse, that is to saie, al worldly ayde and maintenaunce of man, done wholly depende of Gods defense and helpe: suche and none others are liable to stande sure. Udal's *Erasm*. Luke, c. 22.

Asswage, v.i. (Gen. viii. 1). From Lat. suavis, 'sweet,' and (). Fr. soef, souef, 'sweet, soft,' is derived assumper, 'to soften, allay,' as abreger from brevis, O.E. agregge from gravis, and alegge from levis.

In Gen. viii. 1 it is used intransitively, 'the water assuraged,' i.e. subsided. So in Gower, Conf. Am. 1. p. 333;

My sone, attempre thy corage Fro wrath, and let thin hert assuage.

In Job xvi. 5, Ecclus. xviii. 16, and 'Visitation of the Sick,' it occurs as an active verb; so Piers Ploughman, Vis. 2716;

May no sugre ne swete thyng Aswage my swellyng?

And Shakespeare (Coriol. v. 2), 'The good gods asmaye thy wrath.' The form 'swage' is also of frequent occurrence.

Astonied, pp. (Job xvii. 8; Jer. xiv. 9, &c.). O. Fr. estonner. Astonished. Astonied is one of a numerous class of words derived from the Norman French, which had two coexistent forms, one of which only has survived. For instance, abash and abay or abawe; burnish and

burny; betray and betrash; chastie and chastise; obey and obeisse or obeyshe, are all found in contemporaneous writers, and often in the same page. Custom appears to have followed no law of selection in determining which form should remain. Many instances might be given.

The auncient fighting menn astonical at the first commotion of the Britains, &c. Pol. Verg. p. 71.

The word appears in various shapes;—astoned (Chaucer), astoined (Spenser and Sackville), stoynde (Sackville), from which the transition is easy to the form stunned, which is etymologically the same. For instance, Alexander, fighting against the Mallians,

Had a blowe with a dart on his necke that so astonicd him, that he leaned against the wall looking upon his enemies. North's Plutarch, Alex. p. 751.

At which ceason were left at Vannes aboute the nombre of III. Englishmen, whych not beyng called to councell and vnware of this enterpryse, but knowyng of the erles sodeyne departure wer so incontinently astonned, yt in maner they were all dispayre. Hall, Rich. III. fol. 22 b.

Wiclif uses 'stoneyng' for 'astonishment.' "Thei weren abayschid with a great stoneyng." (Mk. v. 42.)

At, prep. In the phrases 'to hold one's peace at' (Num. xxx. 4), 'to come at' (Ex. xix. 15).

Madam, he hath not slept to night; commanded None should come at him.

Shakespeare, Winter's Tale, 11. 3.

At one (Acts vii. 26). 'To be at one' is to be united, reconciled; 'to set at one' is to reconcile.

So beene they both at one. Spenser, F. Q. II. I, § 29.

If gentilmen, or other of hir contre,
Were wroth, sche wolde brynge hem at oon.

Chaucer, Clerk's Tale, 8313.

The verb atone means to reconcile, make one. Shakespeare uses atone intransitively, as well as transitively;

> Since we cannot atone you, we shall see Justice design the victor's chivalry.
>
> Rich. II. 1.

There is mirth in heaven, When earthly things made even Atone together.

As You Like It, V. 4.

I am glad I did atone my countryman and you.

Cymb. 1. 5.

The process by which we arrive at the form atonement is illustrated by the following passage from Bishop Hall (Sat. III. 7);

Ye witlesse gallants, I beshrewe your hearts, That set such discord 'twixt agreeing parts, Which never can be set at onement more.

In the sense of 'reconciliation' it occurs in Sir T. More;

Hauyng more regards to their olds variaunce then their news attonement. Rich. III. p. 41 c.

And in Shakespeare (2 Hen. IV. IV. I);

If we do now make our atonement well Our peace will, like a broken limb united, Be stronger for the breaking.

Attonement, a louing againe after a breache or falling out. Barot, Alvearie, s. v.

For hereof is it [Sunday] called in the commune tongue of the Germanes Soendach, not of the sonne as certayne men done interprete but of reconcilynge, that if in the other weke dayes any spotte or fylthe of synne be gathered by the reason of worldly busynesse and occupations, he shold eyther on the Saterdaye in the eventide or els on Sundaye in the mornynge reconcile hymselfe, and make an onement with God. Erasm. on the Commandments, 1533, fol. 162.

a-two is very common in old writers, compare also atwixt, 'atwain,' &c.

At the last (Prov. v. 11, &c.). At last; an antiquated usage. The article was frequently inserted in phrases in which it is now omitted, e.g. 'the which,' for 'which,' &c. (Gen. i. 29). So Piers Ploughman (Vis. 9614);

I conjured hym at the laste.

and Sackville (Induction):

Till at the laste
Well eased they the dolour of her minde,
As rage of rayne doth swage the stormy winde.

It frequently occurs in the form ate laste; so Gower:

But ate laste His slombrend eyen he upcaste.

Conf. Am. 11. p. 103.

At the length (Prov. xxix. 21). At length; like 'at the last,' an antiquated usage.

So that at the lengthe eiuill driftes dryue to naught, and good plain waies prospere and florishe. Hall, Ed. V. f. 2b.

Yet at the length he had compassion on them, and raised up Gideon to deliver them. Latimer, Serm. p. 31.

So Bacon uses 'at the first' (Ess. xLv. p. 182), 'at the least' (Ess. xxix. p. 126), 'at the second hand' (Ess. Liv. p. 217).

Attendance, sb. (1 Tim. iv. 13). Attention; from Lat. attendo, 'to bend towards,' first applied to a bow, and then generally 'to direct, aim at.'

Attendaunce doth attayne good favour.

Hawes, Pastime of Pleasure, Cap. 21.

So in Latimer (Rem. p. 326);

But rather he will blame the people for that they took no better heed and attendance to Paul's speaking.

In I Kings x. 5; 2 Chr. ix. 4; I Macc. xv. 32, 'attendance of servants,' i. o. retinue, establishment, staff, is used in a sense not altogether obsolete. In Heb. vii. 13, 'attendance at the altar,' i. e 'act of attending,' is the most usual meaning. The phrase 'to give attendance' occurs in Hall (IIen. VIII. fol. 75 b);

The Dukes, Marques and Earles, gaue attendance nexts the kyngo.

Attent, adj. (2 Chr. vi. 40; vii. 15). Lat. attentus. Attentive, as the Heb. is elsewhere rendered.

Season your admiration for a while With an attent ear.

Shakespeare, Ham. 1. 2.

Attire, sb. (Jer. ii. 32; Prov. vii. 10; Ezek. xxiii. 15). O. Fr. atour, attour, a hood, or woman's headdress (see **Tire**). The word afterwards acquired the more extended meaning of 'dress' generally; but that it was used in the above passage in its original sense is evident from the fact that the same Hebrew word is in 1s. iii. 20, translated 'hoadbands.' The forms attour and attire both occur in a passage of Chaucer's Romaunt of the Rose, 3713—18:

By her attire so bright and shene, Men might perceve well and sene She was not of religioun, Nor I nill make mentioun Nor of robe, nor of treasour Of broche, neither of her rich attour.

To tel you the apparel of the ladies, their rych attyres, their sumptuous juelles, their diversities of beauties, and the goodly behauyor from day to day syth the first meeting, I assure you ten mennes wyttes can scace declare it. Hall, Hen. VIII. fol. 82 b.

Attire, v.t. (Lev. xvi. 4). To put on a head-dress.

Audience, sb. (Gen. xxiii. 13; 1 Sam. xxv. 2, 4, &c.). Lat. audientia. Hearing. The Hebrew is literally 'ears.'

In Acts xiii. 16, 'give audience' is the rendering of what in the Greek is simply 'hearken.' The word is found in Chaucer, in the same sense:

I dar the better ask of yow a space Of audience. Clerk's Tale, 7980.

and in The Tale of Melibeus:

Uproos the con of these olde wise, and with his hend made countenaunce that men schulde helde hem still and given him audience.

To every wight commanded was silence
And that the knight schuld telle in audience
What thing that worldly wommen loven best.
Chaucer, The Wife of Bath's Tale, 6614.

Aul, sb. (Ex. xxi. 6; Deut. xv. 17). The old spelling of 'awl:' A. S. wl, al, awel, or awul, G. ahle. But in Cotgrave's French Dictionary, printed in the same year as the Authorized Version we find:

Alesne: f. An Awle; or (Shoomakers) bodkin.

On the other hand, in Withal's *Dictionary*, p. 180 (ed. 1634) we find:

An Aule, Subula, æ.

The last is the spelling in the A.V. of 1611.

Autentike, adj. Authentic.

And all is sound in substance, in one or other of our editions, and the worst of ours farre better than their autentike vulgar. The Translators to the Reader.

Avenge, v.t. (1 Sam. xxiv. 12; Is. i. 24; Luke xviii. 3). The construction 'to avenge of' occurs in the preface of the Translators to the Reader:

That pietie towards God was the weapon, and the onely weapon that both preserved Constantines person, and aucnged him of his enemies.

Such as Socrates was, who being greatly abused by an insotent, audacious and gracelesse youth, that spared him not, but had spurned and kicked him with his heeles, seeing those about him to be very angrie and out of patience, stamping and faring as though they would run after the partie, to be avenged of such indignitie. How now, my masters, (quoth he,) what if an asse had flung out, and given me a rap with his heeles, would you have had me to have yerked out and kicked him againe? Holland's Plutarch, p. 12, l. 33.

Avengement, sb. (2 Sam. xxii. 48, m.; Ps. xviii. 47, m.). Vengeance.

Vindice: f. Reuenge, avengement, vengeance, punishment. Cotgrave, Fr. Dict.

Avoid, v. i. (1 Sam. xviii. 11; Wisd. xvii. 17). Fr. ruider, vider, to make empty, clear out. Intransitively to depart, escape. Webster marks as improper the usage of the word in 1 Sam.: 'David avoided out of his presence twice,' but it is supported by many examples in old English.

He woulde neuer haue suffered him to awayd his handes or escape his power. Hall, Rich. III. f. 6 b.

Well done, avoid, no more.

Shakespeare, Temp. IV. 1.

Void is used in the same sense in Chaucer:

Alle the rokkes blake
Of Breteigne were y-voided everichon.
Chaucer, Franklin's Tale, 11471.

The following example illustrates the usage of the word as it passed from its original to its present meaning:

One time it happened that he met him so in a narrow street that he could not avoid but come near him. Latimer, Serm. p. 441.

Avouch, v.t. (Deut. xxvi. 17, 18; Luke xx. c.; Acts iv. c.). Lat. advocare, through Fr. voucher. To acknowledge, avow. The original is simply 'caused to say.' 'Thou hast

this day made Jehovah to say or promise, and Jehovah hath made thee promise;' i.e. 'ye have mutually promised, accepted and ratified the conditions, one of the other.' Such is the explanation which Gesenius gives of this disputed passage. The process by which avouch arrived at the sense in which it is there employed is explained by Mr Wedgwood (Dict. of Eng. Etym. s.v.). 'Under the feudal system, when the right of a tenant was impugned he had to call upon his lord to come forwards and defend his right. This in the Latin of the time was called advocare, Fr. voucher a garantie, to vouch or call to warrant. Then as the calling on an individual as lord of the fee to defend the right of the tenant involved him in the admission of all the duties implied in feudal tenancy, it was an act jealously looked after by the lords, and advocare, or the equivalent Fr. avouer, to avow, came to signify the admission by a tenant of a certain person as feudal superior. Finally with some grammatical confusion, Lat. advocare, and E. avow or avouch, camo to be used in the sense of performing the part of the voucher or person called upon to defend the right impugned." Hence to assert, maintain:

And though I could With barefaced power sweep him from my sight, And bid my will avouch it.

Shakespeare, Macb. III. 1.

The secte of Saduceis who denied the resurrection of bodyes, anouchyng manne wholy to peryshe after deathe. Udal's Erasm. Mk. xii. 18.

This thynge do I auouch vnto you. Ibid. xiii. 28.

The full force of the word will be seen in the following examples from Cotgrave's Fr. Dict.

Advouäteur: m. An aduower, auoucher; answerer, vndertaker for; also, one that acknowledges, and challenges his beast, taken dammage-fesant.

Advouër. To aduow, auouch;...acknowledge, confesse to be, take as, or for, his owne.

Await, sb. (Acts ix. 24). Ambush; connected with Fr. quet. Obsolete as a substantive.

The lyoun syt in his awayt alway
To slon the innocent if that he may.

Chaucer, Friar's Tale, 7239.

For hate is ever upon await.

Gower, Conf. Am. 1. p. 311.

He watcht in close awayt with weapons prest.

Spenser, F. Q. vi. 6. § 44.

So wait is found in Gower (Conf. Am. 1. p. 260):

And therupon he toke a route Of men of armes and rode oute So longe and in a waite he lay.

Awaked, for Awoke, the past tense (Gen. xxviii. 16, &c.), and past participle of Awake. It is the common form in Shakespeare.

In which hurtling, From miscrable slumber I awaked.

As You Like It, IV. 3.

'Faith, not for me, except the north-east wind, Which then blew bitterly against our faces, Awaked the sleeping rheum.

Rich. II. 1. 4.

Peace, ho! the moon sleeps with Endymion, And would not be awaked.

Mer. of Ven. v. 1.

Away with, v. t. (Is. i. 13). To endure, suffer, put up with.

Hauing been long accustomed to the olde sourceswyg of Moses lawe, they coulde not awaie with the muste of euangelical charitee. Udal's Erasmus, Luke, f. 74 r.

Latimor uses the same expression:

"Trouble, vexation and persecution, which these worldly men cannot suffer nor away withal. Rem. p. 303.

I looked on the epistle: tush, I could not away with that neither. Id. Serm. p. 247.

For we are afraide for soothe lest, if wee shoulde speake that he would be offended which cannot away with the truth. Northbrooke, Poor Man's Garden (1573), fol. 8 b.

She never could away with me.

Shakespeare, 2 Hen. IV. III. 2.

This creature (i.e. the ass) of all things can worst away with cold. Holland's Pliny, VIII. 43.

In the phrases 'away with him,' 'away with such a fellow,' the meaning is entirely different, and corresponds with the A.-S. original æt-wegan, 'to take away.' Thus Latimer (Serm. p. 344);

Let us not make a shew of holiness with much babbling, for God hath no pleasure in it; therefore away with it.

A-work (2 Chr. ii. 18). A compound formed like ado, abroach, asleep.

So that skill in the weapon is nothing without sack, for that sets it a-work. Shakespeare, 2 Hen. IV. 1v. 3.

I now perceive, it was not altogether your brother's evil disposition made him seek his death, but a provoking merit, set a-work by a reproveable badness in himself. Id. Lear, III. 5.

We should use in such phrases either 'working' or 'to work.'

B.

Babbler, sb. (Eccl. x. 11; Acts xvii. 18; Ecclus. xx. 7). A prater, foolish talker. The word is evidently imitative, like the Fr. babiller. Mr Wedgwood says it is derived "from ba, ba, representing the ineffectual attempt of a child at talking."

The secret man, heareth many confessions; for who will open himselfe, to a blab or a babler? Bacon, Ess. VI. p. 19.

Babbling, sb. (Prov. xxiii. 29; 1 Tim. vi. 20; 2 Tim. ii. 16; Ecclus. xix. 6; xx. 5). Idle talking.

I speak of faithful prayer: for in times past we took bibling babbling for prayer, when it was nothing less. Latimer, Serm. p. 507.

I hate ingratitude more in a man Than lying, vainness, babbling, drunkenness, Or any taint of vice whose strong corruption Inhabits our frail blood.

Shakespeare, Twelfth Night, III. 4.

We have adopted Steevens's punctuation of this passage. In the Folios it is not certain whether 'babbling' is to be taken as a substantive, or as an adjective with the noun following.

Backbite, v.t. (Ps. xv. 3). To slander, calumniate. The A.-S. bac-slitel, i.e. back-slitter, is used to denote a slanderer, and Shakspeare (Meas. for Meas. III. 2) applies the epithet backwounding in the same sense:

backwounding calumny
The whitest virtue strikes.

Gower (Conf. Am. 1. p. 173), in sketching the character of the detractor, says:

Of such lesingo as he compasseth Is none so good, that he no passeth Betwene his tethe and is backbited, And through his false tunge endited,

To backbite and to bosten And bere fals witnesse.

Piers Ploughman's Vis. 1043.

'Eyebite' is used in Holland's Plutarch (Morals, p. 723) of the effects of the evil oye, and those who bewitch with their eyes are called 'eye-biters.'

Backbiter, sb. (Rom. i. 30). A detractor, slanderer.

Homicide is eek by bakbytyng, of whiche bakhiters saith Salomon, that thay have twaye swerdes with whiche thay slen here neighebors. Chaucer, Parson's Tale.

Are not some men themselves meere poisons by nature! for

these slanderers and backbiters in the world, what doe they else but lance poison out of their black tongues, like hideous serpents. Holland's Pliny, XVII. I.

Backbiting, sb. (2 Cor. xii. 20; Wisd. i. 11). Slander, detraction.

Of these tuo spices cometh backityng; and this synne of bakkytyng or detraccioun hath certein spices. Chaucer, Parson's Tale.

And many a worthy love is greved Through backbitinge of false envie.

Gower, Conf. Am. 1. p. 175.

Backside, sb. (Ex. iii. 1; xxvi. 12; Rev. v. 1). The back part, the rear.

But what meane I to speake of the causes of my loue, which is as impossible to describe, as to measure the backside of heaven? Sidney, Arcadia, 66, l. 47.

To the end that the points of their battell might the more easily bowe and enlarge themselves, to compasse in the Romaines on the backe side. North's Plutarch, Sylla, p. 508.

Used still as a provincialism. See 'Glossary of provincial words used in Herefordshire, and some of the adjoining counties,' by the late Sir G. C. Lewis.

Bakemeats, sb. (Gen. xl. 17). The margin renders literally, 'meat of Pharaoh, the work of a baker or cook.' Chaucer, in describing the Franklin's hospitality, says:

Withoute bake mete was never his hous Of fleissch and fissch.

Prol. to C. Tales, 345.

And in *The Parson's Tale* he inveighs against the pride of the table, which consisted among other things in

Suche maner of bake metis and dische metis, brennyng of wilde fuyr, and peynted and castelid with papire.

It occurs in Shakespeare in the form 'baked meats:'

The funeral baked meats

Did coldly furnish forth the marriage tables.

Ham. 1. 1.

Baken, pp. (Lev. ii. 4). Baked.

Band, sb. from (A.-S. band or bend). A bond, or cord; it is of frequent occurrence both in the Bible (Judg. xv. 14; 2 Kings xxiii. 33, &c.) and as a provincialism, literally meaning anything that binds; thus in Yorkshire, string or twine is called band.

By Abraham, I maie understande The father of heaven that can founde With his sonnes bloode to breake that bande, That the devill had broughte us to.

Chester Play, I. p. 75.

For some in the daunce hir pincheth by the hande Which gladly would see him stretched in a bande.

Barclay, Eclog. p. xxii.

But release me from my bands. With the help of your good hands.

Shakespeare, Tempest, epil.

Be thou a prey unto the house of York, And die in bands for this unmanly deed.

Id. 3 Hen. VI. 1. 1.

The form 'band' for 'bond,' in the sense of an obligation, is common in Shakespeare.

> Old John of Gaunt, time-honour'd Lancaster, Hast thou, according to thy oath and band, Brought hither Henry Hereford thy bold son.

Rich. II. 1. 1.

Band, sb. (Acts x. 1; xxvii. 1, &c.). A'body of soldiers. (It. banda; according to some from Med. Lat. bandus, a standard, banner); in the passage quoted, the Greek probably signifies 'a cohort.'

For amongst others, were the bandes which they called the Fimbrian bandes, men given over to selfe will, and very i.l to be ruled by martiall discipline. North's Plutarch, Lucullus, p. 544.

A legion of the Romaines (as Vigetius reporteth) contained 6000. warriours or moe: which legion was deuided into tenne bandes. Stow, Annals, p. 14.

The word may however be connected with bind, G. binden; compare league from ligare.

Band, v. i. (Acts xxiii. 12). To combine.

The bishop and the duke of Gloucester's men,
Forbidden late to carry any weapon,
Have fill'd their pockets full of pebble-stones,
And banding themselves in contrary parts
Do pelt so fast at one another's pate
That many have their giddy brains knock'd out.
Shakespeare, I Hen. VI. III. 1.

The etymology is uncertain. Mr Wedgwood is inclined to derive it from Sp. and It. banda, a side; hence 'to band' is to take sides in a faction. 'Bandy' is used in the same sense.

Banquet, v.i. (Esth. vii. 1, &c.). The Hebrew in the first passage is literally 'to drink,' and 'banquet' was formerly applied not to feasting in general but to the dessert after dinner.

Bring in the banquet quickly; wine enough Cleopatra's health to drink.

Shakespeare, Ant. and Cl. 1. 2.

'Feasts' and 'banquets' are distinguished in *Macbeth*, 111. 6:

Give to our tables meat, sleep to our nights; Free from our feasts and banquets bloody knives.

And as verbs in 1 Hen. VI. 1. 6:

Dauphin, command the citizens make bonfires, And feast and banquet in the open streets.

The word is derived from It. banchetto, the diminutive of banco, a bench.

Barbarian, sb. (1 Cor. xv. 11). A foreigner.

The word here used in the original is in all other passages of the N. T. rendered by 'barbarian' and is in every instance used in its strictly classical sense of foreigner, one who speaks a different language, without any idea of bar-

barism in the modern sense necessarily attaching to it. This is curiously illustrated in the Translators' Preface to the A. V.

The Scythian counted the Athenian, whom he did not vnderstand, barbarous: so the Romane did the Syrian, and the Iew, (even S. Hierome himselfe calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperour of Constantinople calleth the Latine tongue, barbarous, though Pope Nicolas do storme at it: so the Iewes long before Christ, called all other nations Lognazim, which is little better then barbarous.

Barbarous people, sb. (Acts xxviii. 2). Barbarians, foreigners.

Then he returned from the chase, and found the Macedonians sacking and spoiling all the rest of the campe of the barbarous people. North's Plutarch, Alex. p. 727.

Bare, Bore; past tense of 'bear' (Gen. iv. 1, &c.).

For the love that Vortiger bare to Rowen the Saxon, he was divorced from his lawfull wife. Stow, Annals, p. 55.

Base, adj. (1 Cor. i. 28; 2 Cor. x. 1). From Fr. bas, low, humble, not necessarily worthless or wicked. So in Polyd. Vergil: 'which the baser sorte doe som time superstitiouslye note as signs and wonders' (1. 70); and again (1. 24), 'schaddes...being veri base botho in relishe and estimation.' And Shakespeare (Rich. II. III. 3):

My lord, in the base court he doth attend To speak with you.

I cannot range in a lower degree vnto these, the three Charities or Graces, which are to bee seen in the Basse court before the citadell of Athens. Holland's Pliny, xxxvi. 5.

And 'Lower Egypt' is called 'Base Egypt' in Holland's Pliny, xviii. 18.

Battlebow, sb. (Zech. ix. 10; x. 4). Simply means 'the bow used in battle.'

Bdellium, sb. (Gen. ii. 12; Num. xi. 7). According to Celsius (*Hierobotanicon*) the white, transparent, oily gum, which flows from a tree about the bigness of an olive It is brought from the East Indies and Arabia.

The right *Bdellium* when it is in the kinde, should be cleare, as yellow as wax, pleasant to smell vnto, in the rubbing and handling fatty, in taste bitter, and nothing soure. Holland's *Pliny*, XII. 9.

Be, I and 3p. pl. ind. of the substantive verb 'to be.' A.-S. beon; O. E. ben; as doon becomes do, and goon, go. It frequently occurs in Latimer, e.g.:

Which works be of themselves marvellous good and convenient to be done. Serm. p. 23.

Voluntary works be called all manner of offering in the church, except your four offering-days and your tithes. Id.

In Judg. xvi. 9, &c. 'the Philistines be upon thee,' would be less ambiguous if are had been inserted by the translators instead of be, and so made it unmistakeably a simple announcement of fact, and not, as it is now often understood, as if it were a wish for Samson's enemies to prevail over him.

Be. The subjunctive mood of the substantive verb (A.-S. beó). In that sentence in the Litany, 'That those evils...be brought to nought,' modern usage would require the insertion of 'may' before 'be.' The usage is not at all uncommon in old authors. Other instances occur in both the Bible itself, and in the Prayer Book. 'That he maintain the cause of his servant' (I Kings viii. 59). 'Speak to my brother that he divide the inheritance with me' (Luke xii. 13); 'That we shew forth thy praise not only with our lips but in our lives' (Gen. Thanksgiving). 'Unto which he youchsafe to bring us all' (Commination).

And after this short and transytorye lyf he bring hvm and vs into his celestyal blysse in heuene. Amen. Caxton, Mirrour of the Worlde.

Offer your oblations and prayers to our Lord Jesus Christ, who will both hear and accept them to your everlasting joy and glory; to the which he bring us, and all those whom he suffered death for. Amen. Latimer, Serm. p. 24.

By the grace and aid of Almighty God; who grant unto every one of us that when the uncertain hour of death shall come we may be found vigilant and well prepared. Grindal, Remains, p. 31.

He grant that His name may be glorified in you. Ibid. p. 238.

Bear, occurs in several phrases which have become antiquated or obsolete.

To bear rule, to hold office, rule (Esth. i. 22; Prov. xii. 24, &c.).

God is the great Grandmaster of the king's house, and will take account of every one that beareth rule therein, for the executing of their offices. Latimer, Serm. p. 93.

To bear record, to testify (John viii. 14; Rom. x. 2, &c.).

If God's word bear record unto it, and thou also feelest in thine heart that it is so, be of good comfort and give God thanks. Tyndale, Doctr. Treat. p. 44.

To bear witness, to witness, give evidence (Ex. xx. 16; I Kings xxi. 10, &c).

The Bible bereth witnesse
That the folk of Israel
Bittre a-boughte the giltes
Of two badde preestes.

Piers Ploughman's Vis. 6187.

Beast, sb. (Lat. bestia) is frequently used collectively in the singular number, like the Lat. pecus, where the plural would be more strictly correct. See especially Gen. i. 24, 25; Ex. xxiii. 29; Judg. xx. 48, where the Hebrew idiom exactly corresponds. So Polydore Vergil (p. 9) speaks of 'the wilde beeste and fyshes.' In Rev. iv. v. &c. and Dan. vii. the original words mean 'living creature' of any kind,

not 'beast' in the modern sense. In Gower the usage is the same:

That ilke ymage bare liknesse Of man and of none other beste.

Conf. Am. prol. 1. p. 34.

Piers Ploughman, in allusion probably to the four beasts in the Revelation being assigned as symbols of the four Evangelists, has the following quaint usage of the word:

Grace gaf Piers a teeme
Of foure grete oxen:
That oon was Luk, a large beest,
And a lowe chered;
And Mark, and Matthew the thridde,
Myghty beestes bothe;
And joyned to hem oon Johan,
Moost gentil of alle,
The pris neet of Piers plow,
Passynge alle othere.

Vision, 13479—88.

In Ps. lxviii. 30 (Pr. Book) 'beasts' of the people' (A. V. 'calves of the people'), is explained by Bythner to mean 'chiefs or princes of the people.'

Compare the following curious passages:

A beestli [Auth. Vers. natural] man perseyueth not tho thing is that ben of the spirit of God; for it is foli to hym. Wiclif (2), 1 Cor. ii. 14.

It is sowun a beestli bodi, it schal rise a spiritual bodi. If ther is a beestli bodi, ther is also a spiritual bodi. Ibid. 1 Cor. xv. 44.

Because, conj. (Matt. xx. 31; Wisd. xi. 23). In order that. The etymology of the word by cause, or as spelt in Pol. Vergil, bie cause (Lat. causâ), evidently shews that the word may as properly be applied to mark the intention of an action as the reason for it. Chaucer uses 'by the cause' in the same way:

But by the cause that they schuln arise Erly a-morwe for to see that fight, Unto their rest wente they at nyght.

Chaucer, Knight's Tale, 2490.

Compare also Shakespeare (2 Hen. VI. III. 2):

Because thy flinty heart more hard than they Might in thy palace perish Margaret.

It is the care of some, onely to come off speedily, for the time; or to contrive some false periods of businesse, because they may seeme men of dispatch. Bacon, Ess. xxv. p. 101.

Beeves, sb. (Lev. xxii. 19, 21; Num. xxxi. 33). The genuine plural of beef, itself a corruption of bœuf, which still in French means the living animal. In like manner, real, mutton, and pork, correspond to the Norman or French names of the animals whose flesh only they are now used in English to denote. But the original usage was not obsolete even in Shakespeare's time:

A pound of man's flesh, taken from a man, Is not so estimable, profitable neither, As flesh of muttons, beefs, or goats.

Mer. of Ven. 1. 3.

Ther was sent her mony grett gyftes by the mayre and aldermen, as beyffes, mottuns, velles, swines. Machyn's Diary, p. 11. (1551.)

The bands of India are as high by report as camels, and foure foot broad they are betwixt the horns. Holland's Pliny, VIII. 45.

Sir Walter Scott, in his Ivanhoe, alludes to the fact of the animals of a conquered country retaining their ancient names so long as they were alive, and required care and tendance; but when dead, and become matters of enjoyment, receiving names taken from the language of the conquerors.

Beforetime, adv. (Josh. xx. 5; 1 Sam. ix. 9; Neh. ii. 1). Before, in time past.

To the execucion wherof he appointed Miles Forest one of the foure that kept them, a felowe fleshed in murther beforetime. Sir T. More, Rich. III.; Works, p. 68 c.

Beguile, v. t. (Gen. iii. 13; xxix. 25, &c.). To deceive.

This dronken Myllere hath i-tolde us heer,

How that bygited was a carpenter.

Chaucer, Reeve's prol. 3912,

He thought he could have beguiled God too. Latimer, Serm. p. 259.

Subtil, deceitful persons, which have no conscience to defraud and beguile their neighbours. Ibid. p. 375.

But now seemde best, the person to put on Of that good knight, his late beguiled guest.

Spenser, F. Q. I. 2. § 11.

You have beguiled me with a counterfeit Resembling majesty.

Shakespeare, K. John, III. 1.

Behoof, sb. Profit, advantage; G. behuf: A.S. behófian or behófian, to be fitting, needful; connected etymologically with habeo and have.

For the behoofe and edifying of the vnlearned which hungred and thirsted after righteousnesse, and had soules to be saued as well as they, they prouided translations into the vulgar for their countreymen. The Translators to the Reader.

This tongue hath parleyed unto foreign kings For your behoof.

Shakespeare, 2 Hen. VI. IV. 7.

Belief, sb. (Catechism). The Creed. A.-S. lcáfa, geleáfa, connected with the Germ. glauben.

Ye, blessed be alwey a lewed man That nat but oonly his bileere can. Chaucer, Miller's Tale, 3456.

Latimer, on the education of children and servants, says;

You ought to see them have their belief, to know the commandments of God, to keep their holydays, not to lose their time in idleness. Serm. p. 14.

On the prefix be-, which has taken the place of the Saxon augment ge- in the formation of participles and verbs, see a valuable note in Mr Craik's English of Shakespeare, 390. The instances which he gives are beloved, A.-S. gelufed; believe, A.-S. gelyfan; beseech, A.-S. gesecan; betoken, A.-S. getacnian.

Belike, adv. Perhaps.

Belike he had charged them with some leuies, and troubled them with some cariages. The Translators to the Reader.

Belike, for want of rain; which I could well
Beteem them from the tempest of mine eyes.
Shakespeare, Mid. N.'s D. 1. 1.

Bemoan, v. reft. (Jer. xxxi. 18). Used reflexively, to lament.

You shall obscrue that the more deepe, and sober sort of politique persons, in their greatnesse, are ever bemoaning themselves, what a life they lead. Bacon, Ess. 1x. p. 32.

Beside, adv. (Lev. xxiii. 38; Josh. xvii. 5; xxii. 19). A.-S. besidian, from side, a side. Frequently used for 'besides, in addition to,' not 'by the side of,' which is the more modern sense. 'Beside,' and 'besides,' were probably identical and employed indifferently. So Chaucer:

But eek byside in many a regioun,
If oon sayd wel, another sayd the same.

Clerk's Tale, 8292.

And Latimer, Serm. p. 37:

Beside all this they are to be lighted with wax candles, both within the church and without the church. Serm. p. 37.

On the other hand, besides is used in Wiclif for 'beside;' 'forsothe other bootis camen fro Tiberiadis bisidis (A. V. 'nigh unto') the place where thei eten brede' (John vi. 23).

Besides, prep. (Lev. vi. 10). Beside; in the ed. of 1611.

And sche set down her waterpot anoon

Bisides the threisehfold of this oxe stalle.

Chaucer, Clerk's Tale, 8167.

In the first quarto of Shakespeare's 2 Hen. IV. III. 1 (1598), the same usage occurs:

In faith my lord you are too wilfull blame, And since your comming bither have done enough To put him quite besides his patience. **Besom**, sb. (Is. xiv. 23). A.-S. besem, besm, 'a rod, broom.' 'In Devonshire the name bisam or bassam is given to the heath-plant, because used for making besoms, as conversely as a besom is called broom, from being made of broom twigs' (Wedgwood, Dict. of E. Etym. s.v.). The word is still common as a provincialism.

I am the besom that must sweep the court clean of such filth as thou art. Shakespeare, 2 Hen. VI. IV. 7.

The tamariske, good for nothing but to make beesoms of. Holland's Pliny, xvi. 26.

Bestead, adj. (Is. viii. 21). Situated. A.-S. stede, a place, stead (as in steady, instead, homestead, &c.). Tyrwhitt calls it an Anglo-Saxon past participle. "Hardly bestead," in the above passage, therefore, signifies "placed in difficulty," and thus corresponds with the Hebrew. Many examples might be given:—"bestad, or withe holdyn yn wele or wo, in hard plyt set." Promptorium Parvulorum.

Have ye not seye som tyme a pale face,
Among a prees, of him that hath be lad
Toward his deth, wher him geyneth no grace,
And such a colour in his face hath had,
Men mighte knowe his face was so bystad,
Among alle the faces in that route.

Chaucer, Man of Law's Tale, 5060.

She saith, that she shall nought be glad, Till that she se him so bestad, That he no more make avaunt.

Gower, Conf. Am. 1. p. 129.

As a mariner that amasid is in a stormy rage, Hardly bestad and driven is to hope Of that the tempestuows wynde wyll aswago. Skelton's Works, 1. 395, ed. Dyce.

Thus ill bestedd, and fearefull more of shame, Then of the certaine perill he stood in.

Spenser, F. Q. I. 1. § 24.

I never saw a fellow worse bestcad, Or more afraid to fight, than is the appellant. Shakespeare, 2 Hen. VI. 11. 3. Others are so hardly bested for loading that they are faine to retaile the cinders of Troy. Sidney, Introd. to Astrophel and Stella.

I had lever, Cornix, go supperlesse to bed, Than at such a feast to be so bested.

Barclay, Eclog. p. xlvi.

So y-stade was used:

He was never so hard y-stade For wele ne for wo.

Sir Degrevant, 1631.

Bestow, v. t. (1 Kin. x. 26; 2 Kin. v. 24; 2 Chr. ix. 25; Luke xii. 17, 18). From A.-S. stow 'a place,' which still exists in the names of towns, as Stowe, Stow-market, Waltham-stow. Hence 'bestow' signifies 'to put in a place, stow away, dispose of.'

The care of prouidings for a familie, of gettinge, manageinge, and bestowings an estate. The Autobiography of Sir John Bramston, p. 2.

Then was the Archebishop of Yorke and dectour Morton bishoppe of Ely and the lorde Stanley taken and divers other, whiche were bestowed in dyners chambers. Hall, Ed. V. fol. xiv. b.

Hence and bestow your luggage where you found it. Shakespeare, Temp. v. 1.

It is used by Latimer in a sense which seems to mark the transition to the new more usual meaning, 'give, confer, impart;'

Evermore bestow the greatest part of thy goods in works of mercy. Serm. p. 23.

Bacon uses 'bestowing' as a substantive, for placing or settling in life:

Men have their time, and die many times in desire of some things, which they principally take to heart; the bestowing of a child, the finishing of a worke, or the like. Ess. XXVII. p. 114.

Bethink, r. reft. (1 Kin. viii. 47; 2 Chr. vi. 37). A.-S. behencan 'to call to mind, remember.' Halliwell calls it

a north-country word: it certainly is common in Yorkshire, and probably elsewhere.

Kyng Wyllam byþozte hym ek of þe volc þat was verlore.

Rob. of Glouc. 368.

Vor hii bybencheb hem ywys Hou hii myşte best se.

Ibid. 458.

In Wiclif it is used intransitively:

Therfore zif thou offrist thi zift at the auter, and there shalt by thenke that thi brother hath sum what azeins thee, leeue there thi zift before the auter. Wiclif (1), Matt. v. 23.

Betimes, adv. Early, in good time. It occurs several times in our translation (Gen. xxvi. 31; 2 Chr. xxxvi. 15, &c.), but has no corresponding word in the original; the idea of early is included, however, in the two roots which it helps to render, viz. shakhar, 'to seek early,' and shacam, 'to rise early.'

Shakespeare uses betime in the same sense. The etymology seems to be 'by time, i.e. good time;' thus,

By tyme ychabbe yposte. Rob. of Glouc. p. 312.

If he bi tyme had gon. Rob. Brunne, p. 264.

If men be so negligent that they descharge it nought by tyme. Chaucer, Parson's Tale.

Bettered, pp. (Mark v. 26). Made better. The word is antiquated though not obsolete. It is from A.-S. bétrian or béterian.

Christe on every side fensing those that are his, turneth the deivelishe attemptates of the others, to the profiting and bettering of the porcion that is vncorrupted. Udal's Erasmus, Luke, f. 65 r.

The works of nature do always aim at that which cannot be bettered. Hooker, Eccl. Pol.

Left solely heir to all his lands and goods
Which I have bettered rather than decreased.
Shakespeare, Tam. of Shrew, II. I.

He is furnished with my opinion: which, bettered with his own learning (the greatness whereof I cannot enough commend), comes with him. Id. Mer. of Ven. IV. I.

Bewray, v.t. (Prov. xxvii. 16; xxix. 24; Is. xvi. 3; Matt. xxvi. 73). From A. B. wrégan or wreian to accuse; connected with Goth. vrohjan and G. rügen. To accuse, hence, to point out, discover; sometimes used synonymously with betray, though the idea of treachery involved in the latter is not implied in bewray. In the above passages the original words are respectively proclaim, tell, discover, and make evident, which are each of them sufficiently well expressed by bewray.

Bewreye not your council to no person.

Chaucer, Tale of Melibeus.

And when the fortune is bewreied How that constance is come about. Gower, Conf. Am. 1. p. 210.

The boylvng smoke did styl bewray The persent heate of secrete flame.

Surrey, Son. 3.

Here comes the queen whose looks bewray her anger.
Shakespeare, 3 Hen. VI. 1. 1.

In the following passage from Hall (Rich. III. fol. 16 a), beveray and betray are used interchangeably:

Whether thys Banaster bewrayed the duke more for feare the covetous many men do doubt: but sure it is, that shortly after he had betrayed yo duke his maister, his sonne and heyre waxed mad.

The simple wreys, or wraie, is used in Chaucer in the same sense,

Thou schalt upon thy trouthe swere me heere,
That to no wight thou schalt this counsel wreye.

Miller's Tale, 3502.

Bewrayer, sb. (2 Macc. iv. 1). An informer. Baret, (Alvearie, s. v.) gives, 'A bewrayer or discoverer. Index.'

Bibber, sb. (Prov. xxiii. 20; Matt. xi. 19; Luke vii. 34). A drinker, in the compound 'wine-bibber,' from the Lat. bibere to drink.

For hee was thought to be a greater bibber then he was, because he sate long at the bourd, rather to talke then drinke. North's Plutarch, Alex. p. 729.

Chaucer uses the verb 'bib:'

This meller hath so wysly bibbed ale,
That as an hors he snortith in his sleep.

Reeve's Tale, 4160.

Bidden, pp. 1. Asked, invited (1 Sam. ix. 13; Matt. xxii. 3, 4, 9, &c.); A. S. beden.

And he sente bis seruantis for to clepe men beden to the weddyngis and thei wolden nat cume. Wiclif (1), Matt. xxii. 3.

Some were of opinion that Socrates began it, who perswaded Aristodemus upon a time, being not bidden to goe with him to a feast at Agathons bouse, where there fell out a pretie jest and a ridiculous. Holland's Plutarch, Morals, p. 753.

2. Commanded, ordered (2 Sam. xvi. 11; Matt. i. 24).

If he will not stand when he is bidden, he is none of the prince's subjects. Shakespeare, Much Ado, 111. 3.

Bide, v.t. (Wisd. viii. 12). To abide, await; A. S. bidan.

Well, sir, for want of other idleness I'll bide your proof. Shakespeare, Twelfth Night, I. 5.

Bile, sb. (Lev. xiii. 18, 20). A boil: in the ed. of 1611. See the quotation from Cotgrave's Fr. Dict. under Botch.

Laid to as a cerot with pitch, it resolueth pushes and biles.

Holland's Pliny, XX. 13.

Bitternesses, sb. (Lam. iii. 15 m.). A Hebraism.

Blain, sb. (Exod. ix. 9, 10). A. S. blagen, a boil, blister. The word is commonly used in the West Riding to denote a large pustule or boil.

The Lazare man beeyng full of botches and blaines. Udal's Erasmus, Luke, fol. 138 r.

Myne old sores do breake out agayn, And are corrupt and putrefie, Bycause the daungier of the blayne My folyshnes could not espie.

Croke's Vers. of Ps. xxxviii.

God doth neuer leave his ordinarye meanes vnoccupied and vnprouided, whereby the vicers and blaines of man's corrupt minde may be cured and healed. Poore Man's Garden (1573).

Itches, blains,

Sow all the Athenian bosoms!

Shakespeare, Tim. of Ath. IV. I.

Blasting, sb. (Deut. xxviii. 22; 1 Kin. viii. 37; Am. iv. 9). Blight.

A severall kind of blasting or mortification there is besides in vines, after they have done blooming.

Holland's Pliny, XVII. 24.

Blaze, r.t. (Mark i. 45). To spread far and wide: A. S. blåsan to blow; whonce blast. The more usual form is blazon.

The heavens themselves blaze forth the death of princes.

Shakespeare, Jul. Cas. II. 2.

Where thou shalt live, till we can find a time To blaze your marriage.

Id. Rom. and Jul. 111. 3.

Sponser uses the substantive 'blazer.'

Bablers of folly, and blazers of cryme.

F. Q. H. 9. § 25.

'Blow,' occurs in the same sense in Latimer (Serm. p. 153);

It shall be blown abroad to our holy father of Rome's ears.

And 'blast' is found in Hall;

Which thynge yf it had bene trewe as it was not in dede,

euery good and naturall child would have rather mummed at, then to have blasted a broade and especially she beyng alyue.

Rich, III. fol. 8b.

Blood-guiltiness, sb. (Ps. li. 14). The guilt of murder or bloodshed.

Ne wote I, but thou didst these goods bereaue From rightfull owner by vnrighteous lot, Or that blood guiltinesse or guile them blot. Spenser, F. Q. II. 7. § 19.

Blood-shedding, sb. (Ecclus. xxvii. 15). Shedding of blood.

They be the enemies of the cross of Christ, of his passion and bloodshedding. Latimer, Serm. p. 520.

Bloom, v.t. (Num. xvii. 8). A. S. blowian and blosmian; G. blühen. As an intransitive verb 'bloom' is sufficiently common, but instances of its usage in an active sense are less frequent. Johnson quotes from Hooker, 'Charitable affection bloomed them;' and Milton (P. L. IV. 219) has

And all amid them stood the tree of life, High eminent, blooming ambrosial fruit Of vegetable gold.

Blotted, pp. Aspersed.

To be short, the most learned Emperour of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the lawes, and digesting them into some order and method? This, that he hath been blotted by some to bee an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. The Translators to the Reader.

Blow up, v.t. (Ps. lxxxi. 3). To blow loud; used also intransitively.

Then vp bleve the trumpettes, sagbuttes, clarions, and all other minstrelles on bothe sides, and the kynges descended doung towards the bottome of the valey of Andern. Hall, Hen. VIII. ol. 76 b.

Boast, to make (Ps. xxxiv. 2). To boast. The Hobrew is elsewhere rendered 'to glory' (Ps. lxiii. 11; In. xli. 16). The same expression is found in Shakespeare (Cymb. 11. 3);

Which I had rather you felt

Than make't my boast.

Body, sb. (Ps. liii. 1, Pr. Bk.). A person.

Mani was the gode bodi that ther was ibroit the doune.

Rob. of Glouc. p. 547.

Ah, sir, a body would think this was well counterfeited.

Shakespeare, As You Like It, IV. 3.

This did wonderfully concerne the Might and Manner-hood of the Kingdome, to have Fermes, as it were of a Standerd, sufficient to maintaine an able *Body* out of Penurie. Bacon, *Hist. of Hen.* VII. p. 74, ed. 1622.

Body of heaven, the (Exod. xxiv. 10). A Hebraism for 'the heaven itself.'

Bolled, pp. (Exod. ix. 31). Etymologically connected with ball, boil, bole, bowl, belly, billow; Lat. bulla, 'a bubble, boss,' &c.; G. bolle, 'a bulb, ball;' A. S. bolla. The root expresses the idea of roundness, swelling. Hence 'bolled' signifies 'swellen, podded for seed.' The Promptorium Parvulorum gives 'bolnyd, tumidus;' and the earlier of the Wieliffite Versions (1 Cor. v. 2) has '30 be bolnum with pride.'

Lest perauenture stryuyngis, enuyes,...bolnynges bi pride, debatis be among 30u. Ibid. 2 Cor. xii. 20.

But this welle, that I here of rehearse, So holsome was, that it would aswage, Bollen bertes.

Chaucer, Black Knight, 101.

His necke shorte, his sholders stode awry, His breste fatte and bolne in the wast. Hawes, Past. of Pleas. cap. 29.

In the later of the Wicliffite Versions 'bolnyd with wit of his fleisch' in Col. ii. 18, corresponds to 'ynblowyn with witt of his fleisch' in the earlier version.

Bondman, sb. (Gen. xliii. 18; xliv. 33, &c.). A slave.

Shall we wilfully make our self their bondemen, and with them wretchedly liuing, more wretchedly die. Sir T. More, Life of Picus; Works, p. 12.

Shall I bend low and in a bendman's key, With bated breath and whispering humbleness, Say this.

Shakespeare, Mer. of Ven. 1. 3.

You show'd your teeth like apes, and fawn'd like hounds, And bow'd like bondmen, kissing Cæsar's feet.

Id. Jal. Cas. v. 1.

Bondmaid, sb. (Lev. xix. 20; xxv. 44; Gal. iv. 22). A female slave.

Good sister, wrong me not, nor wrong yourself, To make a bondmaid and a slave of me.

Shakespeare, Tam. of the Shrew, II. 1.

Semiramis, who of a bondmaiden came to be a queen. Holland's Pliny, xxxv. 10.

Bondservant, sb. (Lev. xxv. 39). A slave.

Bondservice, sb. (1 Kin. ix. 21). Slavery.

Bondwoman, sb. (Gen. xxi. 10, &c.). A female slave.

The barbarous nations for the most part (and specially the Persians) are of a very strange nature, and maruellous icalous ouer their women, and that not onely of their wives, but also of their bond women, and concubines.

North's Plutarch, Themist. p. 137.

Bonnet, sb. (Exod. xxviii. 40, &c.). Fr. bonnet. Mr Wedgwood traces the word to a Scandinavian origin: Gael. bonaid, and Irish boinéad: the latter 'is referred to beann the top or summit (equivalent to W. penn) and eide dress.' A head-dress generally, whether worn by men or women; now, except in Scotland, confined to the latter. The Hebrew word of which it is the representative is

applied to denote the mitre worn by the inferior priests. As denoting a man's head-dress it is used by Hall;

And after a lytle ceason puttyng of hys boneth he sayde: O Lorde (fod creator of all thynges howe muche is this realme of Englande and the people of the same bounden to thy goodnes. Rich. III. fol. 9 a.

It is frequently found in Shakespeare:

I think he bought his doublet in Italy, his round hose in France, his bonnet in Germany, and his behaviour every where.

Mer. of Ven. 1. 2.

Then your hose should be ungartered, your bonnet unhanded, your sleeve unbuttoned, your shoe untied, and every thing about you demonstrating a careless desolation.

As You Like It, III. 2.

Off goes his bonnet to an oyster-wench.

Rich. 11. 1. 4.

That usurers should have orange-tawney bonnets, because they do Iudaize. Bacon, Ess. XLI. p. 168.

Book, sb. (Job xxxi. 35). Any formal writing was called a book, as in Shakespeare, I Hen. IV. III. 1;

By this our book is drawn; we'll but seal And then to horse immediately.

In the passage of Job above quoted the 'book' is the formal indictment.

Booties, sb. (Hab. ii. 7). Plunder; not used in the plural. G. beute.

If I had a mind to be honest, I see, fortune would not suffer me; she drops booties in my mouth.

Shakespeare, Winter's Tale, IV. 3.

The Pictes then, and long time after, kept themselues quiet at home, saue onely they woulde nowe and then make invasions into the lande, and drive away booties of cattell. Stow, Annals, p. 53.

Boss, sb. (Job xv. 26). From Fr. bosse, 'a bunch, or hump;' Du. bosse or busse, 'the knob of a shield.' The

Germ. bossen, 'to emboss,' is connected with bausch, 'a tuft,

hump' (Wedgwood).

A knob or protuberant ornament; generally applied to the knob of a shield, but not exclusively, as will appear by the instances which follow:

> A broch sche bar upon hir loue coleer, As brod as is the bos of a bocleer.

> > Chaucer, Miller's Tale, 3266.

And every bosse of bridle and of paitrell That they had, was worth, as I would were, A thousand pound.

Id. Flower and Leaf, 246.

Whose bridle rung with golden hels and bosses braue. Spenser, F. Q. 1. 2. § 13.

'Boss,' also occurs as a verb, equivalent to 'emboss;'

Fine linen, Turkey cushions, boss'd with pearl.

Shakespeare, Tam. of Shrew, II. 1.

And thicken'd so their targets boss'd.

Chapman, Hom. Il. XVI. 213.

The noun is now chiefly used to denote ornaments placed at the intersection of ribs and groins in the roof of a building.

Botch, sb. (Deut. xxviii. 27, 35). From It. bozza; connected with boccia, 'a bubble, bud.' Mr Wedgwood derives it from the Dutch botsen or butsen, 'to strike' (comp. Eng. butt); whence botse, butse, 'a contusion, bump, boil, botch;' observing (s.v. Boss) that 'the words signifying a lump or protuberance have commonly also the sense of striking, knocking.' A boil; as the Hebrew word is elsewhere translated (Exod. ix. 9—11, &c.). The original properly denotes a burning ulcer, or carbuncle, breaking out in pustules or blains: it is applied to the ulcerous eruptions which accompany the elephantiasis (Job ii. 7). The Prompt. Parv. gives 'bohche, sore, ulcus.'

For he was all full of sores and botches in his bodye, euen suche an other in manier as it is read in scripture, yt Job was.

Udal's Erasmus, Luke, fol. 138 r.

Bosse: f. A bunch, or lumpe; any round swelling, vprising or puffing vp; hence a wen, botch, bile, or plague sore. Cotgrave, Fr. Dict.

Bough, v.t. (Deut. xxiv. 20 m.). 'Thou shalt not hough it after thee' is the literal rendering of the Hebrew, which our translators have given 'thou shalt not go over the boughs again.'

Bought of a sling. This phrase which occurs in the margin of 1 Sam. xxv. 29 is so completely gone out of use, that in ordinary editions of the English Bible 'bow of a sling' is unnecessarily, if not ignorantly, substituted for it. It means the bowed or bent part of a sling on which the stone was laid.

Cambreure: f. A bought, vault, arch. Cotgrave, Fr. Dict.

Courbe: f. A bought; also, a crooked, or bowing peece of tymber. Id.

Flechissure: f. A bought, or crookednesse. Id.

Johnson gives several instances of the word 'bought' not only in this sense, but in that of the curvature of the knee or elbow, and the folds or bends of a scrpent.

The following is from Spenser $(F, Q, 1, 11, \S 11)$:

His huge long tayle, wound up in hundred foldes, Does overspred his long bras-scaly back, Whose wreathed boughtes whenever he unfoldes, And thick-entangled knots adown does slack, Bespotted as with shieldes of red and blacke, It sweepeth all the land behind him farre.

Bounden, pp. This old form of the participle of the verb 'to bind' occurs more than once in the Prayer-Book. The termination en has disappeared from many similar words, whilst it keeps its place in others, there being no rule but caprice to account for the retention or rejection in each case.

There is no earthly creature to whom I am so much bounden as to your Majesty. Grindal, Remains, p. 376.

I am much bounden to your majesty.

Shakespeare, K. John, 111. 3.

See also the example from Hall, quoted under Bonner.

Bow, v.t. (Ps. lxii. 3; Mark xv. 19). To bend; still used in Devonshire.

After that, bauing by good happe gotten Bessus into his hands, he tare him in peces with two high straight trees which he bowed downewards, and tyed his legs to each of them.

North's Plutarch, Alex. p. 741.

For it is a rare thing, except it be from a perfect and entire frend, to have counsell given, but such as shalbe bowed and crooked to some ends, which he hath that giveth it.

Bacon, Ess. xxvII. p. 113.

Bowels, sb. (Phil. i. 8; ii. 1 &c.). Compassion. The 'bowels' were supposed by the old anatomists to be the seat of the affections. The usage was transferred to our language from the translations of the Bible. Thus in the letter of Hen. V. to the French King, given by Hall (Hen. V. fol. 11b);

We exhort you in the bowelles of our saujour Jesu Christe, whose euangelicall doctrine willeth that you ought to render to al men that whiche you ought to do.

Bowman, sb. (Jer. iv. 29). An archer.

And the bow-men being pressed so neare by the Romaines, that their bowes would do no good: tooke their arrowes in their handes in stead of swordes. North's Plutarch, Sylla, p. 511.

Bow shoot, sb. (Gen. xxi. 16). The old form of bow shot' in the ed. of 1611.

A shot a fine shoote: Iohn a Gaunt loued him well. Shake-speare, 2 Hen. IV. 111. 2 (4to, 1600).

The ditches, and the keepe hill of Thong Castell appears on a little wood a two flight shoote by south from Thong Church. Stow, Annals, p. 55.

Brag, v.i. (Jud. xvi. 5; 2 Macc. ix. 7). Fr. braguer. Mr Wedgwood says its primary meaning was 'to crack, make a noise;' hence, 'to boast.' In the same sense

'crack' is used in Old English. He traces it through both the Romance and Teutonic dialects, and if the pedigree which he assigns it be correct it is connected with break. Brag is used in Wiclif (Josh. vi. 5, 20) in the sense of to bray as a trumpet. The word can hardly be called obsolete, though it is considered colloquial. It is very common in old writers:

But when Christ asked him his name, he calleth himself Legion, which imports a multitude, as if he should brag of his number; and here he calleth himselfe the possesser of the earth, as if he should brag of his possessions; and in the same he calleth himselfe the giver of the earth, as if he should brag of his liberalitie. H. Smith, Sermons (1594), p. 516.

Stow uses the word as an adjective:

In this yeare (1189) the Jewes were very brag here in thys realme, for that theyr number was so great. fol. 69.

And Skelton (1. 125, ed. Dyce) as an adverb:

Ye bere you hold and brag With other menys charge.

Brag, sh. (2 Macc. xv. 32). A boast.

The earle purveyede him an ost, And com in at another cost, Wyth his brag and his bost, Wyth many a fferres knyght.

Sir Degrevant, 231.

The kynge of Englande nothynge vexed nor yet moued with the presumptuous saiynges and proude bragges of the vnordered and vnmanerly Bysshop...coldely and soberly aunewered the bysshop saiyng.

Hall, Hen. V. fol. 10 b.

But for my part, I take it neither for a brag, nor for a wish; but for a truth as he limiteth it. Bacon, Adv. touching an Holy War.

In Lewis's Herefordshire Glossary we find,

'To make his brags' is to brag, to boast, to threaten to do great things, in a presumptuous and confident manner.

Brake, Broke; past tense of 'break.'

Alla and Cissa his sonne, after long siege, brake into the citie of Andredsester, and slew the inhabitants from the greatest to the smallest. Stow, Annals, p. 58.

Brakest, 2 sing. past tense of 'break.' (Ex. xxxiv. 1, &c). So also 'satest,' 'spakest,' 'thoughtest,' &c., which are now antiquated forms and seldom used.

Brass, sb. (Matt. x. 9). Copper or brass money. Both Greeks and Romans used this idiom, which still prevails in many parts of England. In Lewis's *Herefordshire Glossary* 'Brass' is explained as 'copper coins.' In Yorkshire, 'brass' is a common term among poor people for money in general. In some parts it is used as a slang word for money.

Withouten pité, pilour, Povere men thow robbedest; And bere hire bras at thi bak To Caleis to selle.

Piers Ploughman's Vis. 1749.

Bravery, sb. (Is. iii. 18). From Fr. braver; It. bravare, to swagger, vaunt; connected with brag, Fr. braguer, Scotch braw. Finery, splendid attirc.

Doting upon their mother's beauty...haue laboured to restore her all her robes and iewells againe, especially her looking-glasse the Masse, in which she may behold all her bravery. Serm. by P. Smart, p. 11.

With scarfs and fans and double change of bravery.

Shakespeare, Tam. of Shrew, IV. 3.

The glories of them, are chiefly in the chariots,...or in the bravery of their liveries. Bacon, Ess. XXXVII. p. 158.

So Massinger, The Picture, 11. 2:

Have done
More hurt to the kingdom by superfluous bravery,
Which the foolish gentry imitate, than a war,
Or a long famine.

Nares gives several instances. Bacon uses the word also for 'ostentation, display.'

Such as love businesse rather upon conscience, then upon bravery. Ess. XXXVI. p. 155.

Brave, for fine, well, hearty is a common provincialism, especially in Sussex and Hampshire.

Brawling, adj. (Prov. xxi. 9; xxv. 24). Noisy, quarrelsome; Fr. brailler.

I know she is an irksome, brawling scold;
If that be all, masters, I hear no harm.
Shakespeare, Tam. of Shrew, 1. 2.

Bray, v.t. (Prov. xxvii. 22). Fr. broyer, Sp. bregar, to knead; connected with break, bruise, &c. Webster gives the Welch briwaw 'to grind, rub in pieces,' and breyan 'a quern.' To bruise, beat or pound. The word is still in common use in some parts of Yorkshire.

Brayyn as baxters her pastys... Brayyn or stampyn in a mortere. Prompt. Parvul.

And whanne he cam nygh, the devel hurtlide him down and to brayde him. Wielif, Luke ix. 42 (ed. Lewis).

I'll burst him, I will bray His bones as in a mortar.

Chapman's Homer, Il. xxIII. 586.

Nay, if he take you in hand, sir, with an argument, He'll bray you in a mortar.

B. Jonson, Alch. 11. 3.

Break up, v. t. (Mic. ii. 13; Matt. xxiv. 43; Mark ii. 4). To break open, as a door or a house.

Break up the gates, I'll be your warrantize.
Shakespeare, 1 Hen. VI. 1. 3.

Break up the seals and read.

Id. Winter's Tale, 111. 2.

The lusty Kentishe capitayne hopyng on more frendes, brake up the gayles of the Kinges benche and Marshalsea. Hall, Hen. VI. fol. 78 b.

Breathe out, v.t. (Acts ix. 1). Used metaphorically, as in Sackville's Induction:

Out breathing nought but discord every where.

Brickle, adj. (Wisd. xv. 13). The old form of 'brittle' in the ed. of 1611.

Fraile: brickle: soone broken. Fragilis.

Brickle glass was quickly dashed a sunder. Futilis glacies ictu dissiluit. Virg. Baret, Alvearie, s. v.

Nor shining gold, nor mouldring clay it was;
But much more rare and pretious to esteeme
Pure in aspect, and like to christall glasse,
Yet glasse was not, if one did rightly deeme,
But being faire and brickle, likest glasse did seeme.

Spenser, F. Q. IV. 10. § 30.

Brief, sb. (Rubric in Com. Off.). This word literally means any compendious statement, but is used in the Pr. Bk. to denote the particular form of order by virtue of which collections for various objects were formerly made in churches. These collections were very numerous, but unproductive, being farmed out to persons who often forwarded but a small proportion to the purpose intended. Lists of these briefs occur very commonly in churchwardens' accounts.

Brigandine (Jer. xlvi. 4; li. 3). From Fr. brigandine. A kind of scale armour or coat of mail, so called from being worn by the light troops called brigands, the name given to light-armed skirmishers (Wedgwood).

But the Dukes of Berry and Britaine were mounted vpon small ambling nags, and armed with slight brigandines, light and thin. Philip de Commines, trans. Danett, p. 23.

Thei hadde these weapons...helmet, and brigantine, or cote of fense of linnen sowed faste with a great manie wrappings. Pol. Verg. 1. 50.

It occurs in the form brigantaille in Gower (Conf. Am. 1. p. 11), and briganders is used by Hall (Ed. V. fol. 15b);

Hym selfe with the duke of Buckyngham stode, harnessed in olde euil fauoured briganders.

In course of time the It. brigante came to mean a robber, pirate; and hence brigandine denoted a light

pinnace used for piracy. In this sense it is used by Nashe (Lenten Stuffe, p. 32), 'foystes, gallies, and brigandines.'

Shall we constraine our youth to goe aboord into the brigantine or barke of Epicurus? Holland's Plutaroh, Morals, p. 19.

Of this word the modern 'brig' is an abbreviation.

Brim, sb. (Josh. iii. 15). The brink or margin of a river; A. S. brymme.

Into the flood I leapt far from the brim.

Fairfax, Tasso, XII. 34.

In Aganippa's fount, and in Castalia's brims,

That often have been known to bathe your crystall lims.

Drayton, Polyolbion, V. 87.

Bring, v.t. (Gon. xviii. 16; Acts xxi. 5; 2 Cor. i. 16). To accompany, escort.

Prythee, honey-sweet husband, let me bring thee to Staines.
Shakespeare, Hen. V. 11. 3.

I pray you, bring me on the way a little.

1d. Othello, 111. 4.

In Palmer's Deconshire Glossary, 'to bring gwain' is 'to accompany another person partly on the road.'

Broided, pp. (1 Tim. ii. 9). Braided. Altered in the modern editions to 'broidered.' [BROIDERED.]

Broidered, pp. (Ezek. xvi. 10, 13, &c.). Fr. broder, Sp. bordar; the latter perhaps connected with borde, bordo, a border, edge. Embroidered. The Hebrew word rendered 'broidered work' is elsewhere translated 'needlework' (Judg. v. 30), 'of divers colours' (1 Chr. xxix. 2), and 'raiment of needlowork' (Ps. xlv. 14).

In 1 Tim. ii. 9, 'broidered' is used for 'braided;' the margin gives 'plaited.' Wielif has 'writhen heeris,' the Geneva Version and the A. V. of 1611, 'broyded,' which last is an old form of 'braided' used by Chaucer (ed. Tyrwhitt),

Hire yelwe here was broided in a tresse Behind hire back.

Knight's Tale, 1051.

Bruit, sb. (Jer. x. 22; Nah. iii. 19). From Fr. bruit, noise, report, rumour. Bacon (Ess. Liv. p. 216) quotes the French proverb: 'Beaucoup de bruit, peu de fruit:' which he renders "much bruit, little fruit."

The brute of their cunning thus traueling, &c. Nashe, Terrors of the Night, Eij. b.

When St Augustine came to Milan...he was very desirous to hear St Ambrose, not for any love he had to the doctrine that he taught, but to hear his eloquence, whether it was so great as the speech was, and as the bruit went. Latimer, Scrm. p. 201.

So in numerous other passages. The Earl of Leycester uses the plural,

The brutes of your treatinge vnderhande. Corres. p. 247.

He (the Pope) shall send forth his thunderbolts upon these bruits. Latimer, Serm. p. 153.

The bruit is Hector's slain, and by Achilles.
Shakespeare, Troil. & Cress. v. 10.

Buckler, sb. (2 Sam. xxii. 31; Job xv. 26, &c.). From Fr. bouclier, a shield with a boucle or knob. The Med. Lat. has bucula in the sense of 'the boss' of a shield. As the thing of which it is the representative has gone out of use, the word buckler has become antiquated.

I am eight times thrust through the doublet; four through the hose; my buckler cut through and through; my sword hacked like a handsaw. Shakespeare, I Hen IV. II. 4.

Buffet, v. t. (2 Cor. xii. 7, &c.). To strike, beat. Tho noun is derived from It. buffetto: connected with E. rebuff, G. puff, and Fr. bouffer 'to puff, blow;' words signifying to strike being frequently connected with others denoting to blow. Examples of this are found in E. blow, and Fr. soufflet from souffler to blow (Wedgwood).

The torrent roared and we did buffet it With lusty sinews.

Shakespeare, Jul. Cas. 1. 2.

Buffets for 'boxing' is used by Chapman;

I beat

Great Clytomedeus, Enops' son, at buffets.

Hom. Il. XXIII. 552.

Both 'buff' and 'buffet' are found in Lewis's edition of Wielif.

Whanne he hadde seid these thingis oon of the mynystris stondynge nygh ghaf a buffe to jhesus and seide, answerist thou so to the bisschop? John xviii. 22.

And thei ghauen to him buffetis. John xix. 1.

Builded, pp. (Gen. iv. 17, &c.). Built.

When he began to preach at Nazareth amongst his kinsfolks, he displeased them so that they went and took him and were minded to cast him headlong from the rock, whereupon their city was builded. Latimer, Serm. p. 34.

Bulwark, sb. (Deut. xx. 20; 2 Chr. xxvi. 15, &c.). A fortification, or strong work; from Du. bol-werck, of which the Fr. boulevard is said to be a corruption through Med. Lat. balacrius.

The other fine, fine sundry wayes he set,
Against the fine great bulwarkes of that pile.

Spenser, F. Q. II. 11. § 7.

Bunch, sb. (Is. xxx. 6). A hump. Of camels, says Pliny,

Two kindes there be of them, the Bactrians and the Arabick: differing herein, that the Bactrians haue two bunches upon their backs; the other but one apiece there, but they have another in their brest, wherupon they rest and ly. Holland's Pliny, VIII. 18.

Now Clesippus, the founder or brasier that sold it her, was mishapen and bunch-backt. Ibid. xxxiv. 3.

Bursting, sb. (Is. xxx. 14). A breaking in pieces. A. S. bersting, from berstan or byrstan, which is the same as G. bersten and O. E. brest or brast, to break in pieces. Burst' was originally used in the same sense, and the Hobrew of which 'bursting' is the rendering signifies beating, crushing to pieces' (2 Kin. xviii. 4; 2 Chr. xxxiv. 7; Mic. i. 7). Instances of this sense of the verb 'burst' are found in Shakespeare;

You will not pay for the glasses you have burst.

Tam. of Shrew, Ind.

How the horses ran away; how her bridle was burst.

Id. 1v. 4.

I'll be sworn he never saw him but once in the Tilt-yard; and then he burst his head for crowding among the marshal's men. 2 Hen. IV. III. 2.

But, conj. (Ps. xix. 3, Pr. Book). A.S. butan, buta. bute, 'without, except.' Butan and binnan 'within' are exact opposites. The latter is equivalent to the Scotch

ben, and G. binnen.

In this its original sense 'but' is used in the passage above quoted: 'There is no speech nor language but their voices are heard among them,' where the A. V. has 'where their voices are not heard.' Instances of this usage in old writers are exceedingly common; the following may suffice: 'Treuli, treuli, Y seie to thee, but a man be borun azen, &c.' (Wiclif (1), Joh. iii. 3); 'But a corn of whete falle into the erthe, &c." (Ibid. xii. 24). Gawin Douglas apostrophizes Chaucer as 'principal poet but peer.'

God fadres and godmodres
That seen hire godchildren
At myseise and at myschief
And nowe hem amende
Shul have penaunce in purgatorie
But thei hem helpe.

Piers Ploughman's Vis. 5313.

But your highness, That are not to be parallel'd, I yet never Beheld her equal.

Massinger, The Renegado, 1. 2.

Richard shall live to make the Earl of Warwick
The greatest man in England but the king.
Shakespeare, 2 Hen. VI. II. 2.

It is still used as a provincialism and pronounced bout.

By his exquisite rendering of the passage in Ps. xix. Addison has immortalized a mistake almost pardonable on account of its beauty.

What though no real voice nor sound Amid their radiant orbs be found? In reason's ear they all rejoice, And utter forth a glorious voice, For ever singing as they shine, 'The hand that made us is divine.'

By occurs in 1 Cor. iv. 4, where the Greek shews that it must mean 'against,' 'with reference to:' 'I know nothing by myself,' i.e. 'am not conscious of guilt in the things laid against me, yet am I not justified by that consciousness of rectitude, &c.'

Bi the Bischop of Londone thulke word he sede. Thomas Beket, 871.

Ac it is noght by the bishope That the boy precheth.

Piers Ploughman's Vis. 159.

I am exceedingly sorry that such faults can be proved by the queen, as I heard of their relation. Cranmer, Let. to Hen. VIII.

If so be thou hast spoken to or by thy neighbour. Latimer, Serm. p. 17.

How think you by the ceremonies that are in England ofttimes...contemned. Ibid. p. 52.

I think St Paul spake these words [who mind earthly things] by the clergymen that will take upon them the spiritual office of preaching and yet meddle in worldly matters too, contrary to their calling. Ibid. p. 529.

And sayd by the blessed breade thys is my bodye, and agayne by the holy wyne, thys is my bloude. Elizabethan Trans. of Elfric's Epist.

By, in the sense of 'during,' is used several times in the phrase 'by the space of.'

And he so dude; and she dwelte in the cyte by many days.

Gestu Romanorum, c. 69, p. 255, ed. Madden.

Gladly therefore will I render vnto him of the things which he hath given me, and for this cause I give this gifte by my life time. Stow, Annals, p. 87.

As may well be seene in Spaine; which hath had, in one part or other, a veteran armie, almost continually, now by the space of six-score yeares. Bacon, Ess. XXIX. p. 128.

By and by (Matt. xiii. 21; Luko xxi, 9). Immediately.

As soone as ever thei eskaped into safetie, thei bie and bie sent embassadours. Pol. Verg. 1. p. 53.

Edward IV. on his death-bed is reported to have said;

I wote not whether any prechers woordes ought more to move you then I that is goyng by and by to the place that they all preche of. Hall, Ed. V. fol. 11 b.

King David remembering himself, swore, 'As sure as God liveth, Salomon my son shall reign after me;' and by and by commanded Nathan and Sadoc, and his guard, the Cherites and Phelethites, to take Salomon his son, and set him upon his mule, and anoint him king. Latimer, Serm. p. 114.

By that (Ex. xxii. 26). By the time that.

By-way, sb. (Judg. v. 6). A secret way or road.

These were good men, and would not walk by-ways. Latimer, Serm. p. 114.

A servant, or a favorite, if hee be inward, and no other apparant cause of esteeme, is commonly thought but a by-way, to close corruption. Bacon, Ess. 1X. p. 42.

Thy bounteous Lord
Allows thee choice of paths: take no by ways;
But gladly welcome what he doth afford.

Herbert, The Church Porch, 14.

By-word, sb. (2 Chr. vii. 20; Job xvii. 6, &c.). A proverb: A. S. big-word, and bi-word.

His lovingkindness shall we lose, no doubt, And be a byword to the lands about.

Fairfax, Tasso, 1. 26.

I knew a wise man, that had it for a by-word, when he saw men hasten to a conclusion; Stay a little, that we may make an end the sooner. Bacon, Ess. XXV. p. 101.

C.

Calamus, sb. (Ex. xxx. 23; Cant. iv. 14; Ezek. xxvii19). From Lat. calamus, a reed. The Calamus aromaticus or Acorus calamus of Linnæus, which grows in India and Arabia, and is exceedingly fragrant both whilst growing and afterwards when cut down and dried.

Calaine aromat. The sweet Arabian reed, or cane, tearmed, Calainus odoratus, or the Aromaticall reed. Cotgrave, Fr. Dict.

Calamo odorato, sweet Calamus. Florio, Ital. Dict.

Moreover, within Arabia there growes also the sweet Calamus, which is common to the Indians and Syrians likewise.

Holland's Pliny, XII. 22.

In Wiclif the forms calamy and chadamy are found.

Camp, v.i. (Nah. iii. 17). To encamp; from Lat. campus, a plain: used in this sense in Shakespeare, both transitively and intransitively;

Had our great palace the capacity
To camp this host, we all would sup together.

Ant. and Cl. IV. 8.

I, his despiteful Juno, sent him forth
From courtly friends, with camping foes to live.

All's Well, III. 4.

Camphire, sb. (Cant. i. 14; iv. 13). The old form of 'camphor.' It is an inaccurate rendering of the Hebrew, which probably denotes the henna-plant.

. Camphre: m. The gumme tearmed, Camphire.

Camphre artificiel. Artificiall Camphire, is such, as hath beene refined, and whitened in the Sunne, or by fire.

Camphre en rose. Naturall Camphire, is such, as hath not beene touched by fire. Cotgrave, Fr. Dict.

Canker, sb. (2 Tim. ii. 17). A cancer or corroding tumour.

Cancre: m. A crab-fish; also, the signe in the Zodiacke, tearmed Cancer; also, a canker; or, a hard, and vneuen swelling, of an ougly, blackish, or blewish colour. Cotgrave, Fr. Dict.

In another place St Paul compareth their doctrine unto a sickness, which is called a *canker*; which sickness when she once beginneth at a place of the body, except it be withstood, will run over the whole body, and so at length kill. Latimer, Serm. p. 525.

The canker gnaw thy heart. Shakespeare, Tim. of Ath. 1v. 3.

Cankered, pp. (James v. 3). Rusted, corroded. Canker in many provincial dialects signifies the rust of metals. 'Canker frett,' is given in Forby's Vocabulary of East Anglia, as 'Verdegrise. The rust of copper or brass.' 'Canker' is found in the same sense in Hunter's Hallamshire Glossary, Brockett's North Country Words, Carr's Craren Dialect, and Baker's Northamptonshire Glossary.

Nay, I tell you it is old truth, long rusted with your canker, and now new made bright and scoured. Latimer, Serm. p. 30.

What is this but a new learning; a new canker to rust and corrupt the old truth? Id. p. 31.

For this they have engrossed and piled up. The cankered heaps of strange achieved gold.

Shakespeare, 2 Hen. IV. IV. 4.

Canker-worm, sb. (Joel i. 4; ii. 25; Nah. iii. 15). A kind of caterpillar. Miss Baker in her Northampton-shire Glossary gives 'Cankers. Caterpillars.'

And seynge that we do dayly see soo many miracles in the workes of nature, as for exauple,...of a Eruca, (id est) canker-worme redy to dye, to lepe forthe a lusty and a swyfte Papilionem i. butterfly: why sholde ony thynge seme unbeleueable, which, God that is almighty dothe worke contrary to the lawes and course of nature? Erasmus on the Crede, f. 85 a.

Eruce: f. The hearbe Rocket; also, the Canker-worme.

Cotgrave, Fr. Dict.

From the same cause proceed the cankerwormes or caterpillars (a most daungerous and hurtfull kinde of vermine to trees) which will eat out the greene hud, knot and all. Holland's Pliny, XVII. 24.

The fayrest rose has his canker, the brauest braunch his caterpillars. Greene, Mourn. Garment, p. 29.

Captivate, v.t. (1 Sam. xiv. c.; 2 Kin. xvii. c.; 2 Chr. xxviii. 3; Jer. xxxix. c.). In its literal sense of 'to take captive.' So Shakespeare,

How ill beseeming is it in thy sex To triumph, like an Amazonian trull, Upon their woes, whom fortune captivates.

3 Hen. VI. 1. 4.

And when the captivated king would have fallen upon his knees, &c. Bland, Soldier's March to Salvation, p. 38.

They that are wise, had rather have their iudgements at libertie in differences of readings, then to be captivated to one, when it may be the other. The Translators to the Reader.

Careful, adj. (Dan. iii. 16). Anxious. 'To be careful,' to care. The phrase in the original is elsewhere translated 'there is no necessity' (Ezra vi. 9), 'that which they have need of' (vii. 20), 'whatsoever more shall be needful;' so here it means 'we do not think it needful;' or, as we sometimes say, 'we do not care to answer.'

The eagle suffers little birds to sing,
And is not careful what they mean thereby.

Shakespeare, Tit. And. IV. 4.

Chaucer and Milton use it in its literal sense of 'full of care,' 'anxious.' Compare Jer. xvii. 8; Luke x. 41; Phil. iv. 6.

Than wolde sche sit adoun upon the grene,
And pitously into the see biholde.
And seyn right thus, with careful sikes colde.
Chaucer, Franklin's Tale, 11167.

The careful plowman doubting stands, Lest on the threshing floor his hopeful sheaves Prove chaff. P. L. 1v. 983. Carefulness, sb. (Ezek. xii. 18, 19; 1 Cor. vii. 32; 2 Cor. vii. 11). Anxiety, care.

This petition is a remedy against this wicked carefulness of men, when they seek how to live, and how to get their livings, in such wise, like as if there were no God at all. Latimer, Serm. p. 400.

Careless, adj. (Judg. xviii. 7; Ezek. xxx. 9). In its literal sense of 'void of care,' corresponding to the Lat. securus and E. secure.

Raise up the organs of her fantasy, Sleep she as sound as careless infancy.

Shakespeare, Merry Wives, v. 5.

Carriage, sb. (Judg. xviii. 21; 1 Sam. xvii. 20, 22; xxvi. 5; 1 Chr. xv. 22; Is. x. 28; xlvi. 1; Acts xxi. 15). It. carreaggio, carriaggio, from carro a car. 'Baggage, luggage, something requiring to be carried,' not 'the act of carrying,' or 'the vehicle whereon anything is carried.'

In the myddle parte of the armye he appointed the trafficke and carriage apperteignings to the armye. Hall, Rich. III. f. 28b.

It occurs in the same sense in the margin of Num. iv. 24; I Sam. xvii. 20.

Vp they gotte theyr heavie carriage to the house roufe in the outsyde, and the tylyng pulled away, they let down the sickeman with chordes. Udal's Erasmus, Luke, f. 69 r.

John Fastolf...had intelligence of his comming, by meane of scurryers, and forthwith caused the cariage to stay, araying his men in order rounde about the same. Pol. Vergil, II. 21.

Cast, sb. (Luke xxii. 41). A throw; a stone's cast is a stone's throw.

But when we came to enter with our barge and wherries thinking to have gone vp some fortic miles to the nations of the Cassipagotos, we were not able with a barge of eight oares to rowe one stones cast in an hower. Ralegh, Guiana, p. 80.

Cast, v.t. (Luke i. 29). To consider, plan.

The mov'd with wrath, and shame, and ladies sake Of all attence he cast aveng'd to he.

Spenser, F.Q. I. 5. § 12.

They did not cast the streets, nor proportion the houses in such comely fashion, as had bene most sightly, and convenient.

The Translators to the Reader.

Cast, pp. (Jer. xxxviii. 11). Cast off. Still used provincially; so Shakespeare (As You Like It, III. 4);

He hath bought a pair of cast lips of Diana.

Cast about, to (Jer. xli. 14). To go round, turn. The Hebrew is elsewhere translated 'go about,' 'compass,' 'compass about,' 'fetch a compass,' 'turn,' 'turn aside,' &c. The phraso 'cast about' is found in Gower (Conf. Am. 1. p. 317);

Than cast I all the worlde about.

Musidorus could doe no more but perswade the mariners to cast about againe, assuring them that he was a man, although of most decine excellencies, and promising great rewards for their paine. Sidney, Arcadia, I. p. 4.

Castaway, sb. (1 Cor. ix. 27). An outcast.

And she whom mighty kingdoms court'sy to, Like a forlorn and desperate castaway, Do shameful execution on herself.

Shakespeare, Tit. And. v. 3.

Catholic, adj. (1 John iv. c.). In its original and literal sense of 'universal,' which is the sense in which the word is always used in the Prayer Book.

Let it therefore be taken for a point of catholic religion, not to bring in or admit anything in our expositions which others have alleged against the received articles of our faith.

Bullinger, Decades, I. p. 76.

Caul, sb. (Is. iii. 18). Fr. cale, a small cap; whence calotte, a skull cap. Properly a not.

Let se, which is the proudest of hem alle, That werith on a coverchief or a calle. Chaucer, Wife of Bath's Tale, 6600.

Then when they had despoild her tire and call, Such as she was, their eyes might her behold. Spenser, F. Q. 1. 8. § 46.

The marginal reading for 'cauls' in the above passage is 'networks.'

Causey, sb. (1 Chr. xxvi. 18; Prov. xv. 19, m.; xvi. 19, m.; Is. vii. 9, m.). From the Fr. chaussée, 'a paved road,' which is the same as the Med. Lat. calcea, calceata, or calcetum, a road paved with chalk or flint stones (Lat. cal.c., chalk). Our word is also written in the form 'causeyway,' probably from an impression that the syllable -way in 'causeway' was part of the root, whereas it is simply a corruption of 'causey.' 'To keep the crown of the causey,' and 'to take the crown of the causey,' are common Scotch phrases. See Jamicson's Scottish Dictionary.

This plain aforesaid named Laboriæ, is confined on both sides with the great causcis or high waies raised by the consuls. Holland's *Pliny*, XVIII. 11.

Cavillation, sb. Scoffing, cavilling; Lat. cavillatio.

Yet it seemed good to the Holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and greene age of the Church, to expose themselves to many exceptions and cavillations. The Translators to the Reader.

Then sho knelide downe vpone hir knees, ande saide, "Lorde, for his love that hinge vpone the crosse, do tel me in certene whiche of hem is my sone, with oute cavillacione."

Gesta Romanorum, ed. Madden, p. 190.

Certain, adj. (Num. xvi. 2; Neh. i. 2, 4). Used indefinitely.

For which this marchaund is to Paris goon, To borwe of certeyn frendes that he hadde A certein frankes.

Chaucer, The Shipman's Tale, 14745.

We read how Judas Machabeus, that hearty captain, sendeth certain money to Jerusalem, to make a sacrifice for the dead.

Latimer, Serm. p. 515.

Certain, a. 'Know for a certain' occurs I Kin. ii. 42; where we should now use either 'a certainty,' or 'certain.' See under A, p. 3, for other examples of the redundancy of the article.

Certify, v.t. (Ps. xxxiv. 5, Pr. Book). To assure.

Benides Antonio certified the Duke
They were not with Bassanio in his ship.
Shakespeare, Mer. of Ven. Π. 8.

Chafed, pp. (2 Sam. xvii. 8). From Lat. calefacere, to make warm,' through the Fr. échauffer and chauffer. In its primary sense 'heated or inflamed with anger.' The Heb. for 'chafed in their minds' is literally, as the margin of our version gives it, 'bitter of soul.' The following passages illustrate the original and derived senses of the word:

Fain would I go chafe his paly lips With twenty thousand kisses.

Shakospeare, 2 Hen. VI. III. 2.

So looks the chafed lion

Upon the daring huntsman that has gall'd him.

Hen. VIII. III. 2.

The Cardinall perceived that y' quene ever the longer the farther of, and also that she began to kyndle and chafe.

Hall, Ed. V. fol. 12a.

Ye shall have other such like vermin engender likewise in the very grain of the corn, namely, when the ear doth glow within, and is chafed with sultry hot rains. Holland's Pliny, XVIII. 17.

The steps by which the word has acquired its modern sense seem to be the following; first, to warm; then to warm by rubbing; and finally, to rub generally.

Challenge, v.t. (Ex. xxii. 9). To claim.

I am a subject, and I challenge law.

Shakespeare, Rich. II. 11. 3.

He is a good one, and his worthiness Does challenge much respect.

Id. Othello, II. 1.

In Shakespeare (I Hen. VI. v. 4), 'challenge' is used as a substantive in the sense of 'claim.'

Of benefit proceeding from our king, And not of any challenge of desert.

Chambering, sb. (Rom. xiii. 13). Latimer in his remarks on this passage thus explains the word:

St Paul useth this word 'chambering;' for when folks will be wanton, they get themselves in corners. Rem. p. 18.

And again;

By this word 'chambering' understand the circumstances of whoredom and lechery and filthy living, which St Paul forbiddeth here. Ibid.

Chamberer, originally a chamberlain, is used by Shake-speare to denote a person of luxurious and sensual habits:

Haply, for I am black And have not those soft parts of conversation That chamberers have.

Othello, 111. 3.

Champaign, sb. (Deut. xi. 30; Ez. xxxvii. 2 m.). From Lat. campus, 'a plain,' through Fr. champagne and It. campagna. Other modes of spelling are champian, champain, and champion.

For, nothwithstandinge to the beholder afarre of it appeare the verie champion and plaine, neverthelesse it hathe manyon hills. Pol. Vergil, I. p. 4.

Called also Trachonitis, of the roughnesse of the mountains, because ye countrey is ful of vphilles and downehilles, and almost

no parte of it euen, or plain chaumpian ground. Udal's Erasmus, Luke, fol. 41 r.

Of all these bounds, even from this line to this, With shadowy forests and with champains rich'd, We make thee lady.

Shakespeare, King Lear, 1. 1.

Champian, sb. (Ez. xxxvii. 2 m.). The old form of champaign in the ed. of 1611.

Daylight and champian discovers not more.

Shakespeare, Twelfth Night, II. 5 (ed. 1623).

Champion, sh. (Deut. xi. 30). The old form of the preceding in the ed. of 1611.

Good land that is severall, crops may have three, In champion country, it may not so be. Tusser, Oct. Husbandry.

Chance, r.i. (1 Cor. xv. 37). The verb is formed from the noun 'chance,' which is itself derived through the Fr. chance, O. Fr. chéance from cheoir = Lat. cadere, 'to fall,' as asseoir from assidere. Hence 'to happen,' 'befall.'

I may chance have some odd quirks and remnants of wit broken on me. Shakespeare, Much Ado, 11. 3.

In the same way 'accident' from Lat. accidere is from the same root.

It may chance cost some of us our lives.

Shakespeare, 2 Hen. IV. II. 1.

In Old English cas = Fr. cas, Lat. casus, was used in the sense of chance: so in Gower, Conf. Am. L p. 291,

How that whilom Tiresias
As he walkend goth par cas
Upon an high mountein, &c.

Where parcas = perchance, Lat. casu, from the same root cadere.

Chanel-bone, sb. (Job xxxi. 22 m.). An old term for the collar-bone. The word is found both in the form chanell bone and cannel bone. Thus in Hall's Anatomy (1565) the first chapter of the Second part is 'Of the shoulder and the chanell bone,' while in the text (p. 60) it is described as follows:

In the former parte of the shoulder, is ordained a bone called Clauis, or Iugulum, in Greke Cleis, and in English ye furcule or canel bone, which is tyed with the broade bone, beinge the seconde of the iii. bones of the shoulder.

Changeable, adj. (Is. iii. 25). In the passive sense of 'that which may be changed,' a meaning not now common.

Chapiter, sb. (Ex. xxxvi. 38; I Kin. vii. 16, &c.; Amos ix. I; Zeph. ii. 14). The capital of a column; Fr. chapitre.

In the middes of the Kinges palace was a marble piller reysed hollowe vppon steppes. on the toppe whereof was a gilte Egle placed, vnder whose feete in the *chapiter* of the piller, divers kindes of wine came gushing forth, at four severall places.

Holinshed, Chron. p. 1006, col. 2.

Chapman, sb. (2 Chr. ix. 14). A. S. ceápmann, G. kaufmann, a merchant. The A. S. ceap, 'price, sale, goods, cattle,' is connected with Goth. kaupon and G. kaufen, 'to buy;' and from the same root are derived cheap, chop, chaffer.

In Surrie dwelled whilom a companye
Of chapmen riche, and therto sad and trewe.
Chaucer, Man of Law's Tale, 4555.

You do as chapmen do, Dispraise the thing that you desire to buy. Shakespeare, Tr. and Cr. III. 1.

Put off others cunningly that would be better chapmen.

Bacon, Ess. XXXIV. p. 146.

Nashe uses the word chapmanable:

Whether he be merchant and chapmanable or no. Terrors of the Night.

Chapmanhode is found both in Chaucer (Man of Law's Tale, 4563), and Gower (Conf. Am. 1. p. 262).

Chapt, sb. (Jcr. xiv. 4). Cracked; not now used of the ground.

The earth chappeth, or goeth a sunder for drougth. Dissilit omne solum. Ouid. Baret, Alvearie.

Chapped, clouen or chinked. Scissus, Hiulcus, Fissus. Ibid.

Charet, sb. (Ex. xiv. 6, 7, &c.). The old form of 'chariot' in the ed. of 1611; Fr. charette. It is retained from the Geneva version, for the form 'chariot' was common in 1611, as appears from Cotgrave (Fr. Dict.); 'Charette: f. A chariot, or waggon.' Adonijah, says Latimor,

Woulde not consent to his fathers frendes but gat him a charret, and men to runne before it. Serm. fol. 32 b (ed. 1571).

Charge, to give a (2 Macc. xi. 11). To charge.

And Murana following king Tigranes at the heeles, spied an occasion to give the charge as he passed a long and narrow vally. North's Plutarch, Lucullus, p. 558.

Notwithstanding, their number continually increased, which this wise knight Monseigneur de Contay perceiuing, came and told his master the Earle of Charolois, that if he would obteine the victorie it was time to give the charge. Commines, trans. Danett, p. 12.

Then the people of the towne who kept common watch and ward, not knowing of this secrete decise, were greatly terrified therewith, in so much that they taking weapon in hand, began to give a charge against the castell. Stow, Annals, p. 389.

Charge, to give in (1 Tim. v. 7). To charge, commission.

Porter, remember what I gave in charge; And when you have done so, bring the keys to me. Shakespeare, 1 Hen. VI. II. 3.

Charge, Charges, sb. (Acts xxi. 24; 1 Cor. ix. 7). From Lat. carrus 'a car' are derived carica 'a ship of burden' and carricare 'to load;' whence E. cargo, and Fr. charger, 'to load.' A 'charge' is therefore something laid on, a burden, impost, commission; and in the above passages 'cost, expense.' Thus,

The leves weren faire and large, Of fruit it bore so ripe a charge, That alle men it mighte fede.

Gower, Conf. Am. 1. p. 137.

Unnethes ariseth he out of sinne that is charged with the charge of evil usage. Chaucer, Parson's Tale.

His helmet, farre aboue a garlands charge. Surrey, Sonnet on Sardanapalus.

From this primary meaning of 'burden,' 'load,' the special sense of 'cost, expense' is easily derived.

If the revenues and yearly rents of thy patrimony be not enough nor sufficient for thy finding, and will not suffice thy charges, then moderate thy expenses. Latimer, Serm. p. 108.

To be at part of the charges. In partem impensæ venire.

Baret, Alvearie.

Hence 'charge' in the sense of 'accusation,' and the phrase 'to lay to one's charge,' = 'to charge, accuse' (Ps. xxxv. 11).

Yet hear I not that his ordinary layeth any contempt to my charge, or yet doth trouble the curate. Latimer, Rem. p. 324.

Chargeable, adj. (2 Sam. xiii. 25; I Thess. ii. 9, &c.). From charge, in its original sense of 'a load, burden,' is derived chargeable, 'burdensome.' The original words in the above passages involve the idea of weight, heaviness.

Warre, whiche requireth preparation of many instrumentes and thinges chargeable. Hall, Rich. III. fol. 27 a.

The strength of a veteran armie, (though it be a chargeable businesse) alwaies on foot, is that, which commonly giveth the law; or at least the reputation amongst all neighbour states. Bacon, Ess. XXIX. p. 128.

Charger, sb. (Matt. xiv. 8; Mark vi. 25). From Fr. charger, and O. E. charge, 'to load,' comes charger, 'that on which any thing is laid, a dish,' as the Hebrew word thus rendered (Num. vii. 13, &c.) is elsewhere given (Ex. xxv. 29). In the Promptorium Parvulorum we find 'Chargowre, vesselle, catinum.'

A charger, or great platter, wherein meate is caryed. Mazonomum. Baret, Alvearie.

In this one charger he serued vp at the table all kind of birds that either could sing or say after a man. Holland's Pliny, X. 51.

Charlot man, sb. (2 Chr. xviii. 33). A charioteer.

A chariot man: a carter. Quadrigarius. Baret, Alvearie,
s. v. Cart.

Charity, sb. (1 Cor. xiii. 1, &c.). From Lat. caritas, through Fr. charité. In the sense of 'love,' which is the meaning of the Greek, this word is used throughout by Wielif, thus;

Neithir deeth, neithir lyf,...neither noon othir creature mai departs us fro the *charite* of God that is in Jesu Crist ours Lord (Rom. viii. 39, ed. Lewis).

It is now almost confined to one characteristic of brotherly love, viz. almostiving.

I did over allow the discretion and tendernes of the Rhemish translation in this poynt, that finding in the original the word $d\gamma d\pi \eta$ and never $\ell\rho\omega_s$, doe over translate Charitie, and never Love, because of the indifferencie and sequivocation of the word with impure love. Bacon, Certaine Considerations touching the Church of England, ed. 1604.

Chaws, sb. (Ezek. xxix. 4; xxxviii. 4). Jaws; as the word is found in the modern spelling. The antiquated form chaw (chewe, in Surrey's Sonnets), connects the word with chew or chaw.

I wyll geue my selfe to death, by that means to abate the woulues violence: and to deliuer my obedient shepe out of his chawes. Udal's Erasmus, John, fol. 73.

Euen and leuel-ranged teeth, be either in both chaws alike, as in an horse; or els they be wanting before in the vpper chaw, as in kine, buls, oxen, sheep, and all such as chew cud.

Holland's Pliny, XI. 37.

Cheap, adj. (2 Esd. xvi. 21). From A.-S. ceap, price, sale. The original idea involved in the word is that of turning or exchange, which is still retained in the provincial chop, 'to barter,' and the same word as applied to the wind. So in Surrey's Sonnets:

Wherat full oft I smilde, to se, how all these three, From boy to man, from man to boy, would chop and change degree.

'Good cheap'=Fr. bon marché; we now use 'cheap' alone in the same sense: but the full phrase was formerly common. Latimer cnumerates among the duties of a king,

To study God's book;to provide for the poor; to But victuals good cheap. Serm. p. 215.

And Shakespeare;

But the sack thou hast drunk me would have bought me lights as good cheap at the dearest chandlers in Europe. I Hen. IV. III. 3.

We also find better cheap for the comparative;

Which otherwyze hee myght have gotten better cheape (Life of Lord Grey of Wilton):

and the superlative best cheap;

They (the prioresses and nuns) regularly made choyce of such stipendiary priests to execute the cures whom they could have best cheape, whom they called vicars. Nashe, Quaternio, p. 208.

From the same root chepynge 'a market place' occurs in Wiclif (Matt. xi. 16);

It is like to children sittynge in chepynge that crien to her peeris.

'To cheap' was used as a verb in the sense of 'to bargain, beat down in price.'

I see you come to cheap and not to buy. Heywood, I Ed. IV. IV. 3.

Check, sb. (Job xx. 3). Reproof, rebuke. Generally derived from the same term as used in chess, Fr. échec, which is itself from the Persian shah, 'king,' used in the game to call attention to the danger of the king, as shahmat, 'check-mate,' signifies 'the king is dead.' That this was believed to be the etymology is clear from the following passages:

But gaue me suche vnkynde woordes, wyth suche tauntes and retauntes, ye in maner checke and checkemate to the vttermoste profe of my pacience. Hall, Rich. III. fol. 10 b.

Although I had a check,
To gene the mate is hard.
Surrey, Sonnet 21.

But whatever be the derivation, the meaning is obvious from the manner in which the neun and verb are used.

I never knew yet but rebuke and check was the reward of valour. Shakespeare, 2 Hen. IV. 1V. 3.

It is difficult however to accept the above etymology. The A.-S. ceacheting, 'a rebuking,' seems to be connected with ceáca, 'a check, jaw,' as we find chawl, 'to chide,' in O. E. from chawl or jowl (A.-S. ceaft, whence O. E. chawling), and check has probably a similar origin.

Check, v.t. (Ex. v. c.). To robuke, reprove.

And they that were crucified with hym, checked hym also. Udal's Erasmus, Mark xv. 32.

I have checked him for it and the young lion repents; marry, not in ashes and sackloth, but in new silk and old sack.

Shakespeare, 2 Hen. IV. I. 2.

Cheek-teeth, so. (Joel i. 6). The molar teeth.

As for the farthest check-teeth in a mans head, which be called Genuini, [i. the Wit-teeth] they come about the time that he is about 20 years old, and in many at So years of age. Holland's Pliny, XI. 37.

Cheer, sb. Fr. chère, 'the countenance, aspect:' faire bonne chère, 'to be cheerful,' as in Latimer (Serm. p. 56):

While we live here, let us all make bone cheer.

In the original sense of 'face, countenance,' it occurs frequently;

But he that king with even wrothe His chere aweiward fro me caste. Gower, Conf. Am. 1, p. 46.

She cast on me no goodly chere.

Thid.

All fancy-sick she is, and pale of cheer
With sighs of love, that cost the fresh blood dear.
Shakespeare. Mid. N.'s Dr. 111. 1.

He ended; and his words their drooping cheer Enlightened.

Milton, P. L. VI. 496.

Hence, 'to be of good cheer'=to be cheerful, is to exhibit in the countenance the signs of gratification and joy.

You are fallen into friendly hands, fear nothing.

Shakespeare, Ant. and Cloop. v. 2.

And this literal sense of the word Latimer evidently had in his mind when he said;

Come not to thy neighbour whom thou hast offended, and give him a pennyworth of ale or a banquet, and so make him a fair countenance;

and immediately after,

I grant you may both laugh and make good cheer. Serm. p. 20.

Chested, pp. (Gen. l. c.). A.-S. cist, a chest, coffer, coffin = Germ. kiste, Lat. cista. Coffined, placed in a coffin. Chest is frequently used for coffin in Chaucer, e.g.

Let him farwel, God give his soule rest,
He is now in his grave and in his chest.

Wife of Bath's Prol. 6084.

He is now deed, and nayled in his chest. Clerk's Prol. 7905.

Sythen your body is nowe wrapte in chest,
I pray God to give your soule good rest.

Hawes, Pastine of Pleas. cap. 14.

M. Varro reporteth, that Marius Maximus, and M. Tullius, were but two cubits high, and yet they gentlemen and knights of Rome: and in truth we our selues have seen their bodies how they lie embalmed and chested, which testifieth no lesse. Holland's Pling, VII. 16.

First after his departure his body was well seared, wrapt in lead, and chested. Funeral of the E. of Derby, 1574 (Dallaway).

Chief city, sb. (Acts xvi. 12). Metropolis, capital.

When Alexander was before Gaza, the chiefe city of Syria, there fell a clodde of earth vppon his shoulder, out of the which there flew a bird into the aire. North's Plutarch, Alex. p. 731.

Chiefest, adj. This and other instances of the double superlative are very common in our version, as they are in the writings of that period generally. Thus we have in the Psalms 'most highest,' 'most mightiest,' &c.

He toucheth all men hymselfe beeyng moste purest: he healeth all men as one moste myghtiest. Udal's Erasmus, Luke, fol. 62 v.

He hath lost his chieftest capten and greatest souldier he had. Leycester Corresp. p. 245.

The chiefest wisdome is, either in ordering those things, which are generall, and wherein men of severall factions doe nevertheless agree; or in dealing with correspondence to particular persons, one by one. Bacon, Ess. Lt. p. 207.

Chiefly, adv. (Tob. iv. 12). Fr. chef, with the adverbial termination. First, in the first place; for Gr. $\pi\rho\hat{\omega}_{\tau\sigma\nu}$. As in Milton, P. L. 1. 17:

And chiefly Thou, O Spirit, that dost prefer Before all temples th' upright heart and pure, Instruct me, for Thou know'st.

Chief priest, sb. (2 Kin. xxv. 18, &c.). In the Old Test. a chief priest denotes both the high priest, and also the head of a priestly house.

Thus Alexander in the end, having passed through this wildernesse, he came vnto the temple he sought for: where, the prophet or *chiefe priest* saluted him from the god Hammon, as from his father. North's Plutarch, Alex. p. 732.

Chimney, sb. (2 Esd. vi. 4). From Fr. cheminée, which is itself derived from Med. Lat. caminata, a room with a fire-place (caminus), just as Eng. store and G. stube denote a room with a stove in it. Thus Fuller (Holy State, XII. 7); 'though there be no fire seen outwardly, as in the English chimneys, it may be hotter within, as in the Dutch stoves.' In the passage quoted from the Apocrypha, the word is the translation of the Lat. caminus, a fire-place or oven. Jamieson (Scottish Dict.) gives 'chimla-lug, the fire side.' So in Piers Ploughman (Creed, 415),

Chambres with chymeneys, And chapeles gaye.

For it was to no purpose for a man that esteemed rootes and parsenippes to be one of the best dishes in the worlde, and that did seeth them himselfe in his *chimney*, whilest his wife did bake his bread, to talke so much of an Asse, and to take paines to write by what art and industrie a man might quickely enrich himself. North's Plut. Arist. and Cato, p. 390.

Chode (Gen. xxxi. 36). Past tense of chide, A.-S. cidan, p. cád.

Choice, sb. (Gen. xxiii. 6). The most excellent of anything.

So full replete with choice of all delights. Shakespeare, I Hen. VI. v. 5.

Choler, sb. (Dan. viii. 7; xi. 11; Ecclus. xxxvi. 30). Angor, rage. The Greek word $\chi \circ \lambda \dot{\eta}$ (from which melancholy) literally signifies bile, from a superabundance of which fluid anger was formerly supposed to be produced.

Choller naturalle, or the gaule, called in Latyne Fel, and Bilis, in Greke $\chi o \lambda \dot{\eta}$, is of all inyces in enery living thinge the whottest. Hall, Expositive Table, p. 37 (ed. 1565).

Except the princes coller presse him to seeke revenge, whereof 1 haue noe great feare, specially yf he continue collerick.

Leycester Corresp. p. 245.

For angry husbands find the soonest ease When sweet submission choler doth appease. Greene's Penelope's Web.

Christen, v.t. (Rub. in office for Private Baptism). A.-S. cristnian. It is evident from the following passages that 'christen' and 'christian,' used as a verb, were formerly regarded as synonymous. Latimer (Rem. p. 341) speaks of

the false apostles, which were not heathen and unchristianed but christianed, and high prelates of the professors of Christ;

and in the next page he asks,

and, I pray you, what mean your friends by a christian congregation? all those, trow ye, that have been christianed?....for it is not enough to a christian congregation that is of God, to have been christened.

And as baptism is the ordinance by which the Christian is acknowledged as such, 'to christen' and 'to baptize' were used interchangeably, as in Chaucer:

For though his wyf be cristened never so white, Sche schal have nede to waissche away the rede, They sche a font of watir with her lede.

Man of Law's Tale, 4775.

Thanne Jhesus came fro Galilee in to Jordan to Joon, for to be christned of hym. Wiclif (1), Matt. iii. 13.

Chrysolite, sb. (Rev. xxi. 20; Ezek. xxviii. 13, marg.) Gr. χρυσόλιθος.

The golden color in the topaze gaue it the name Chrysolith.

Holland's Pliny, XXXVII. II.

The cedar is beautifull but beares no fruite, the *Christolite* of an orient hue, yet of a deadly operation. Greene's *Mourning Garment*, p. 44.

If heaven would make me such another world Of one entire and perfect chrysolite, I'd not have sold her for it.

Shakespeare, Othello, v. 2.

Chrysoprasus, sb. (Rev. xxi. 20), or **Chrysoprase** (Ezek. xxvii. 16 m.; xxviii. 13 m.), Gr. $\chi\rho\nu\sigma\delta\pi\rho\alpha\sigma\sigma$ s. A gem similar to the above, whose exact nature is unknown.

A third kind there is approching neere to this, but that it is more pale (howsoever some do think it is no kind of beril, but a gem by it self) and this they call *Chrysoprasos*. Holland's *Pliny*, XXXVII. 5.

The grasse green of a leeke was occasion of the name Chrysoprasos. Ibid. xxxvII. 11.

Church, sb. (Acts xix. 37). Used of a heathen temple.

· And this he vttred with fell rage and hate,
And seemed of Ianus church t' vndoe the gate.

Fairfax, Tasso, II. 90.

There was a yong rauen hatched in a nest vpon the church of Castor and Pollux. Holland's Pliny, x. 43.

Churl, sb. (Is. xxxii. 5, 7). The A.-S. ceorl (O. E. carle, G. kerl) meant originally nothing more than 'rustic, countryman, serf.' Thus in the Promptorium Parvulorum, cherelle or charl is rendered by rusticus, rusticanus. And in this sense it is used in Piers Ploughman's Vis. 6831;

For may no *cherl* chartre make, Ne his catel selle, Withouten leve of his lord. From the fact, however, of rustics being usually more unmannerly than citizens (urbani), the word very early received the signification which is attached to it by Chaucer in describing an unmannerly gentleman;

He is nought gentil, be he duk or erl,
For vilcyn synful deedes maketh a cherl.
Wife of Bath's Tale, 6740.

Hence it was applied in a more limited sense to express the rough and repulsive manners of the miser, and is thus used by our translators, in accordance with the Rabbinical interpretation of the word of which it is the rendering. So in Shakespeare (Rom. and Jul. v. 2);

O churt! drink all, and leave no friendly drop. To help me after?

Churlish, adj. (1 Sam. xxv. 3). From the preceding. The Hebrew of which it is the translation signifies 'hard, harsh, austere,' as in our Lord's parable of the talents (Matt. xxv. 24), where the same Greek word $(\sigma \kappa \lambda \eta \rho \delta s)$ is used as is employed by the LXX. in the above passage. So Chaucer:

A cheerlissch wrecchednesse Agayns fraunchis of alle gentilesce. Franklin's Tale, 11827.

And Shakospeare (As You Like It, 11. 1):

The icy fang
And churlish chiding of the winter's wind.

Chuse, v. t. (Deut. xii. 5). The old form of 'choose' in the ed. of 1611.

I cannot chuse, sometime he angers me
With telling me of the moldwarpe and the ant.
Shakespeare, 1 Hen. IV. III. 1 (4to. 1604).

Cieled, pp. (2 Chr. iii. 5; Jer. xxii. 14; Ezek. xli. 16; Hag. i. 4). Panelled, wainscotted. The etymology of this word is obscured by the spelling which seems to connect it with the Fr. ciel, It. cielo, 'a canopy.' To seel or seele a

room was to cover it with boards, or wainscotting, like Fr. plancher. To seel the eyes of a hawk or dove (Fr. siller les yeux) was to sew up their eyelids, and in this sense is used by Shakespeare (Ant. and Cleop. III. 11);

But when we in our viciousness grow hard, (O mercy on't!) the wise gods seel our eyes.

And Chapman (Homer, Il. xvi. 314);

And cold death with a violent fate his sable eyes did scel.

What we now call the ceiling was formerly called the uppersceling, Fr. sus-lambris, to distinguish it from the seeling or wainscotting on the walls. Wedgwood, Etym. Dict.

That this was the sense attached to the word by our translators is evident from a reference to the original. In 2 Chr. iii. 5, the word rendered 'cieled' is in the same verse, and vv. 7, 8, 9 'overlaid;' the same root is elsewhere translated 'to cover' (2 Sam. xv. 30; Ps. lxviii. 13, &c.). Again, the original in Jer. xxii. 14 and Hag. i. 4, is elsewhere translated 'covered' (1 Kings vi. 9; vii. 3, 7). In the remarkable passage of Deut. xxxiii. 21, 'sealed' in the text has 'cieled' in the margin.

Cieling, sb. (1 Kings vi. 15; Ezek. xli. 16 marg.). Wainscotting: see the preceding word.

Lambris: m. Wainscot, seeling. Cotgrave, Fr. Dict.

Circuit, v. t. As a verb meaning to 'go on a circuit' (Lat. circumire) occurs in the margin of 1 Sam. vii. 16; the usage is obsolete, and seems never to have been common.

Circuir: To circuit; enuiron, incompasse, or goe about. Cot-grave, Fr. Dict.

Cise, sb. (Ex. xxxvi. 9, 15). Size: so printed in the ed. of 1611.

Cithern, sb. (1 Macc. iv. 54). A.-S. citere, G. zither, which are both from Gr. κιθάρα. Cittern (Shaks.), gyterne (Piers Ploughman's Vis. 8493), the modern guitar and the Chaldee kathros (rendered 'harp' in Dan. iii. 5, 7, 10), are

forms of the same word. The precise construction of the ancient instrument is a matter of dispute. In Holland's *Pliny* (xxxiv. 8) the word is found in the form 'citron.'

Clave (Gen. xxii. 3; Ruth i. 14). The past tense both of 'cleave,' to split, and of 'cleave,' to adhere.

Clean, adv. (Josh. iii. 17; Ps. lxxvii. 8; Is. xxiv. 19, &c.). Entirely.

The following are early instances:

Therefore ich zulde thé up here al clene the chancelerie. Thomas Beket, 359.

They arm themselves with the sign of the cross...and go clean contrary to Him that bare the cross. Latimer, Serm. p. 29.

This fault is clean contrary to the first. Ascham, The School-master, p. 37 (ed. Mayor).

Clean, adj. (Ps. xix. 9). Pure; A.-S. clán.

A thousand of men tho Thrungen togideres, Cride upward to Crist, And to his clene moder.

Piers Ploughman's Vis. 3526.

And the wolde Wasteur neght werche, But wandren aboute,
No no beggere etc breed
That benes inne were,
But of coket and cler-matyn,
Or ellis of clene whete.

Id. 4410.

A statue of Mithridates, all of cleane gold, sixe foote high, with a rich target set with pretious stones. North's Plutarch, Lucullus, p. 568.

Cleanness, sb. (2 Sam. xxii. 21, 25, &c.). Purity.

Whan men carpen of Crist, Or of clennesse of soules, He wexoth wroth and wol noght here But wordes of murthe.

Piers Ploughman's Vis. 8843.

Clear, adj. (2 Sam. xxiii. 4; Cant. vi. 10). Bright.

Thanne shaltow come to a court As cler as the sonne.

Piers Ploughman's Vis. 3677.

Clear, adj. (Gen. xxiv. 8, 41). Innocent.

As for sedition, for aught that I know, methinks I should not need Christ, if I might so say; but if I be clear in anything, I am clear in this. Latimer, Serm. p. 135.

Besides, this Duncan
Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off.

Shakespeare, Mach. 1. 7.

Clear, v. t. (Ex. xxxiv. 7). To acquit.

Let us be clear'd Of being tyrannous, since we so openly Proceed in justice.

Shakespeare, Winter's Tale, III. 2.

Clearer, adj. (Job xi. 7). Brighter.

Clearness, sb. (Ex. xxiv. 10). Brightness.

This said, he vanisht to those seats aboue In height and cleernes which the rest excell.

Fairfax, Tasso, I. 17.

Cleave, v. i. (Gen. ii. 24). From A.-S. cleófian or clífan, (). E. clyven, G. kleben, to adhere, stick. In this sense the word is only partly obsolete. It was formerly common, e. g.

Fear them not but *cleave* to God, and he shall defend you. Latimer, Serm. p. 264.

For ever may my knees grow to the earth, My tongue *cleave* to my roof within my mouth, Unless a pardon, ere I rise or speak.

Shakespeare, Rich. II. v. 3.

Clerk. sb. (Rubric in Morning Prayer, &c.). Lat. clericus. A.-S. cleric, clerc. 'By the clerks in this and other rubrics.' Wheatly supposes were meant such persons as were appointed at the beginning of the Reformation to attend the incumbent in his performance of the offices; answering, in fact, to our present parish-clerks. In earlier ecclesinstical writings, however, the title is confined to ordained ministers, as being chosen by lot ($\kappa\lambda\hat{\eta}\rho$ os) in many cases, as Matthias was; or as being in a special manner the lot or inheritance of God, as the Jewish nation under the old dispensation (cf. Deut. iv. 20; ix. 29), and the Christian community under the new covenant, were sometimes called. Thus I Pet. v. 3, which in the A. V. is rendered 'not as being lords over God's heritage,' is in Wiclif, 'neither as having lordship in the clergie.' In the middle ages the clergy were almost the only persons who could write; hence the term 'clerk' came to have one of its most common modern significations. Caxton speaks of 'that noble poete and grete clerke Virgylo' (Ames' Dict. 1, 68). In Thomas Heket, we have many such passages as the following:

So that he was withinne monck, withoute clerk also. ver. 267.

If bituene tuei lewede men were eni strivinge, Other bituene a lewde man and a clerc. 573.

If eni clerk as feloun were itake, And for feloun iproved and ne mist hit nost forsake That me[n] scholde him furst desordeyny. 619.

In the 16th century it had acquired the same meaning us that in the Rubric. Thus in Hall's Rich. III.;

Honours change manners, as the Parish Priest remembereth not that he was ever Parish Clarke.

And so Shakespeare;

God save the King! Will no man say, Amen!
Am I both priest and clerk! well then, Amen.

Rich. II. IV. 1.

Clift, sb. (Ex. xxxiii. 22; Is. xxxii. 14 m.; lvii. 5). The same as cleft, as the Hebrew in the former of these two

passages is elsewhere rendered (Is. ii. 21). It is derived from *cleave*, 'to split,' A.-S. *clifan*, and connected with *cliff*, for which it stands in Is. xxxii. 14 m., as in Fairfax, Tasso, xi. 73:

Kinde nature first vpon the craggie clift, Bewrai'd this herbe vnto the mountaine goate.

Cloke, v. t. (Exhortation in Morning Prayer, &c.). From cloak, Flem. klocke, a cloak or covering; the verb metaphorically signifies 'to hide, conceal.' Thus in Hawes' Pastime of Pleasure;

As was the guyse in olde antiquitie, Of the poetes olde, a tale to surmyse To cloke the truthe of their infirmitie.

By such cloaked charity, where thou dost offend before Christ but once, thou hast offended twice herein. Latimer, Serm. p. 20.

They cloke the truth their princes to content.

Barelay, Eclog. p. xxiv.

With this metaphorical usage of 'cloak' may be compared that of 'palliate' (from Lat. pallium, a cloak). The idea conveyed by the two words was originally the same; that of covering or concealing, generally of covering or concealing a fault; but the meanings have diverged in modern usage, and 'to palliate' now signifies 'to excuse' or take somewhat from the grossness of an offence, not to hide it entirely.

Closet, sb. (Matt. vi. 6). Lat. claudo, clausum, whence close, cloister. A private apartment, generally a bedroom: Latimer uses it with a punning allusion to its derivation:

Shall any of his sworn chaplains? No, they be of the closet, and keep close such matters. Serm. p. 98.

Ah! Gloster, hide thee from their hateful looks, And, in thy closet pent up, rue my shame. Shakespeare, 2 Hen. VI. III. 4. Clouted, pp. (Josh. ix. 5). Patched; from the following.

Spare none but such as go in clouted shoon.

Shakespeare, 2 Hen. VI. IV. 2.

Latimer uses the verb frequently;

Paul yea, and Peter too, had more skill in mending an old net, and in *clouting* an old tent, than to teach lawyers what diligence they should use in the expedition of matters. Serm. p. 110.

And again;

if the minister should have no living but at their appointment, he should not have clouding leather to piece his shoes with. Id. p. 304.

Clouts, sb. (Jer. xxxviii. 11, 12). A.-S. cleot, clút, 'a patch;' properly, according to Mr Wedgwood, a swelling from a blow, connected with Du. klotsen, to strike, as 'botch,' with Du. botsen. Hence clout, originally a patch, appears to have come to signify a rag generally, as in the following passage from Sackville's Induction;

For on his carkas rayment had he none, Save cloutes and patches pieced one by one.

And Shakespearo (Ant. and Cl. iv. 7);

Had we done so at first we had driven them home With clouts about their heads.

Coast, sb. (1 Sam. v. 6; Matt. viii. 34, &c.). From Lat. costa, 'a rib, side,' through Fr. coste. Hence 'a border' generally, though now applied to the sea side only. So in Piers Ploughman;

The countre of Coveitise And all the costes aboute. Vision, 1054.

These blasts, these wicked planets, that sindge and burne the fruits of the earth, besides the influence and power of the moone, proceed from other causes, and twaine especially, and these not to be found in many coasts and quarters of the heaven. Holland's Pliny, XVIII. 29.

From this comes costeaunt in the sense of 'bordering' used by Gower (Conf. Am. 1. p. 245).

Coat, sb. (Cant. v. 3). Obsolete as part of a woman's dress.

She ne had on but a straite old sacke,
And many a cloute on it there stacke,
This was her cote, and her mantele.
Chaucer, Rom. of the Rose, 459.

And she had on a coate of grene Of cloth of Gaunt, withouten wene.

Ibid. 573.

Cockatrice, sb. (Is. xi. 8; xiv. 29; lix. 5; Jer. viii. 17; Prov. xxiii. 32 marg.). The word itself is a corruption of crocodile, through Fr. cocatrix, Sp. cocatriz, cocadriz, cocodrillo; the last form corresponding with O. E. cokedrill. An imaginary animal supposed to have been hatched by a cock from the eggs of a viper, the fable having been invented to account for the name. It is represented in heraldry by a cock with a dragon's tail. But our translators could not have intended the fabulous animal to be understood, for in four out of the five passages, 'adder' is given either in the text or margin as the equivalent of 'cockatrice.' The probability is that they considered 'cockatrice' and 'basilisk' synonymous. Ancient belief attributed to both the power of killing by a glance of the eye: e.g. in Shakespeare (Rom. and Jul. III. 2);

And that bare vowel I shall poison more Than the death-darting eye of cockatrice.

while in Cymb. 11. 4;

It is a basilisk unto mine eye, Kills me to look on't.

Chaucer (Parson's Tale) in one word identifies the basilisk with the fable of the cockatrice; 'as the basilicok sleth folk by venime of his sight.' The Promptorium Parvulorum gives, 'cocatryse, basiliseus, eocodrillus.'

Cocker, v. t. (Ecclus. xxx. 9). This word is connected by Mr Wedgwood with cockney, i. e. one pampered or delicately reared; the Du. kokelen or keukelen, and Fr. coqueliner, to pamper. In Sir T. More's Supplication of Souls, cortain women in purgatory are made to say,

Woe be we there and wishe that while we liued, ye neuer had followed our fantasies, nor neuer had so cockered vs, nor made vs so wanton. Works, p. 337 d.

And Shakespearo (K. John, v. 1);

Shall a beardless boy, A cockered silken wanton brave our fields?

See also the quotation from North's Plutarch under Set.

Cockle, sb. (Job xxxi. 40). A.-S. cocæl, cocel; Fr. coquiole, a weed which grows in cornfields, called also corn-campion: its botanical name is agrostemma githago. Shakespeare (Lore's L. Lost, 1v. 3) has the proverb,

Sow'd cockle reap'd no com.

Who is able to tell his diligent preaching, which every day, and every hour, laboureth to sow cockle and darnel. Latimer, Serm. p. 72.

The Hebrow word thus rendered is by some supposed to denote the same plant as the 'tares' of Matt. xiii. 30: the old translators render it 'thorn' or 'bramble;' Dr Lee, 'hemlock,' and Celsius, 'aconite.'

This loller here wol prechen us somwhat. Nay, by my fathers soule that schal he nat.

He wolden sowen som difficultee Or springen cockle in our clene corne. Chaucer, Shipman's Prol. 14404.

Why growe the wedes and colyll in the corne.

Barclay, Ecloque v.

Cogitations, sb. (Dan. vii. 28). Thoughts, reflections; Lat. cogitationes.

For first of all, wanton and vain cogitations, which always lie wide open to the inspirations of Satan and talk of naughty men, are plagues to the word of God. Bullinger, Decades, p. 66.

Collops, sb. (Job xv. 27). Lumps or slices of meat; still used in Yorkshire, but generally applied to rashers of bacon, whence the Monday before Ash Wednesday is there called Collop Monday. According to Mr Wedgwood's ingenious etymology, it is an imitative word 'from clop or colp, representing the sound of a lump of something soft thrown on a flat surface.' He connects it with Du. klop, It. colpo, a blow, and compares the similar words dab, put, in which both significations are combined. To these may be added slab and slap.

A morcell, gobbet, or peece of flesh, a steake or collop, or any like peece. Offa. Baret, Alrearie.

God knows, thou art a collop of my flesh.
Shakespeare, 1 Hen. VI. v. 4.

Colour, sb. (Acts xxvii. 30). Pretext; Lat. color in the same sense.

I fere, lest those that have not letted to put them in duresse with out colour, wil let as lytle to procure their distruccion without cause. Sir T. More, Rich. III. Works, p. 49 g.

Vnder a colour to make sport and set the company in a laughing; but indeed to mocke Gegania the mistresse of the house.

Holland's Pliny, XXXIV. 3.

Notwithstanding his Royall heart was not daunted or discouraged for this or that colour, but stood resolute. The Translators to the Reader.

Colt, sb. (Gen. xxxii. 15; Zech. ix. 9. &c.). A.-S. colt. Applied to the male young of the ass and camel, but now only to a young male horse. The Swedish kult denotes both a young boar and a boy.

Come at, v. t. (Num. vi. 6). To come near.

Madam, he hath not slept to-night; commanded None should come at him.

Shakespeare, Wint. Tale, II. 2.

Come by, v. t. (Acts xxvii. 16). To get, acquire. Still used colloquially.

This office he committed to him, that he might the more easely by him, as by a faithful messenger, releue the necessitie and misery of poore nedie people, such as him selfe happely coulde not come by the knowlage of. Sir T. More, Life of Picus; Works, p. 6 d.

But how I caught it, found it, or came by it, What stuff 'tis made of, whereof it is born, I am to learn.

Shakespeare, M. of Venice, I. 1.

Translation it is...that removueth the couer of the well, that we may come by the water. The Translators to the Reader.

Comeliness, sb. (Is. liii. 2; Ezek. xvi. 14). Beauty, grace.

Comelinesse: seemelinesse. Decentia...condecentia. Baret, Alveurie.

When youth with comeliness pluck'd all gaze his way.
Shakespeare, Coriol. 1. 3.

Comely, adj. (Ps. xxxiii. 1; Eccl. v. 18). Becoming, graceful, from A.-S. cymlic; like the Lat. decens. It is now only applied to external grace or beauty, but had once a moral sense.

Meseems it were more comely for my lord (if it were comely for me to say so), to be a preacher himself. Latimer, Rem. p. 328.

O what a world is this, when what is comely Euvenoms him that bears it!

Shakespeare, As You Like It, 11. 3.

The root of the word is connected with the A.-S. cweman, to please, and G. bequem.

Comfort, v.t. Fr. comforter; ecclesiastical Latin conforto, from Lat. fortis 'strong.' Properly 'to strengthen.' The Hebrew word thus rendered in Job ix. 27; x. 20, is elsewhere translated 'to recover strength' (Ps. xxxix. 13) and 'strengthen' (Am. v. 9). The idea of strengthening and supporting has been lost sight of in the modern usage of the word, which now signifies 'to console;' and the substantive 'comfort,' when employed in a material sense, does not convey the idea of needful support so much as of that which is merely accessory. In the 7th art. of the truce between England and Scotland in the reign of Rich. III. it was provided that neither of the kings 'shall maintayne, fauour, ayde, or comfort any rebell or treytour' (Hall, Rich. III. fol. 19a). And shortly after we read, 'King Charles promised him aide and comfort, and bad him to be of good courage and to make good chere' (fol. 23a).

Lord Campbell, in his 'Essay on Shakespeare's legal acquirements' (p. 82), remarks upon the passage in K. Lear, III. 5, 'If I find him comforting the king, it will stuff his suspicion more fully;' "The indictment against an accessory after the fact for treason charges that the accessory 'comforted' the principal traitor after knowledge of the treason." But the most striking passage of all is in Wiclif's translation of Is. xli. 7:

And he coumfortide hym with nailes, that it shulde not be moued.

(A. V. 'fastened'). And again, in Phil. iv. 13, the earlier version has,

I may alle thingis in him that comfortith me.

Comfortable, adj. (Communion Service). Comforting, eonsoling. Thus Latimer, describing Bilney's agony of mind (Serm. 222); 'As for the comfortable places of Scripture, to bring them unto him, it was as though a man would run him through the heart with a sword.' And

Chapman (Preface to *Homer*, *Il.* r. p. lxiv. ed. Hooper) in his noble defence of Poetry, says;

To all sciences, therefore, I must still.....prefer it as being a perpetual commerce with the Divine Majesty, embracing and illustrating all His most holy precepts, and enjoying continual discourse with His thrice perfect and most comfortable Spirit.

Commandment, sb. (2 Kings xviii. 36). Command, bidding.

Euen those fayle me, and at my commaundemente wyll do nothyng for me. Sir T. More, Rich. III.; Works, p. 67 h.

Sextilius went to doe his commaundement, but he was compelled to fight. North's Plutarch, Lucullus, p. 558.

Commandment, to give in (Ex. xxxiv. 32). To command.

Whence it is, that in suche cases, Phisicians gene in commandement to feele the pulce of the passionate partie, reheer-sing, and remembryng the names of many, and among theim the partie also beloued. The Foreste or Collection of Histories, trans. Fortescue, fol. 131 a (ed. 1571).

Commend, r. t. (Acts xiv. 23). From Lat. commendo, lit. 'to commit to one's charge;' used several times in the sense in which 'recommend' is now common. Thus in Shakespeare (Two Gent. of Ver. 1. 3);

Are journeying to salute the emperor And to commend their service to his will.

I commend rather, some diet, for certaine seasons, then frequent use of physicke. Bacon, Ess. xxx. p. 132.

And in the sense of 'commit' simply:

His glittering arms he will commend to rust.
Shakespeare, Rich. II. 111. 3.

Commendation, sb. (2 Cor. iii. 1). Recommendation. Epistles of commendation mentioned in the above

passage, and in early Canons, were 'letters commendatory by which the bearers, when leaving their own congregations, were recommended to distant churches, as guarantees of character' (Blunt, Hist. of the First Three Centuries, p. 25). As commend above is used for 'recommend,' so commendation is replaced in modern usage by 'recommendation.'

The duke hath offered him Letters of commendation to the king.
Shakespeare, All's Well, Iv. 3.

Under the Feudal System Commendation had a technical significance. "The vassal was said to commend himself to the person whom he selected for his lord." (Craik, English of Shakespeare, 279.)

Commination, sb. (Pr.-Bk.). Lat. comminatio, literally a threatening, from minari, to threaten; hence applied to the recital of God's threatenings to be used on certain days, of which the first day of Lent is one.

Common, adj. Used by all, serving for all. Thus, the 'Book of Common Prayer,' as distinguished from private or family prayer. Latimer, in his first Sermon on the Lord's Prayer, makes the same distinction;

I told you the diversity of prayer, namely, of the common prayer, and the private. Serm. p. 326.

In the prayer of St Chrysostom, 'common supplications' are supplications in which all join. In like manner we read; 'the believers had all things common (Acts ii. 44), and in the phrases 'common faith' (Tit. i. 4), and 'common salvation' (Jude 3), the word is used in the same sense, which is not altogether obsolete. Other instances are found in Shakespeare (Tim. of Ath. IV. 3);

> Common mother, thou, Whose womb unmeasurable, and infinite breast, Teems and feeds all.

And in Bacon (Ess. xv. 55);

Princes, that ought to be common parents.

'Common,' in the technical sense of 'profane' or 'polluted,' as defined by the ceremonial laws of the Jews, is used (Acts x. 14, 15; Deut. xxviii. 30 marg.) and Jer. xxxi. 5.

There is a curious use of this word in the phrase 'common sense,' which is now taken almost universally to mean such sense as men of the most ordinary intellect may be supposed to be endowed with, but Archbishop Trench (Select Gloss. p. 42) has pointed out that it is a technical term, derived from the Greek metaphysicians, meaning an inward sense, which is the common bond of all the outward senses; as if the latter merely acted as channels to convey information to the 'common sense.'

Thus comyn wytte worketh wonderly,
Upon the v. gates whyche are receptative
Of every thinge for to take inwardly,
By the comyn wytte to be affyrinative
Or by decerninge to be negative;
The comyn wytte, the first of wyttes all,
Is to decerne all thinges in general.

Hawes, Pastime of Pleas. cap. 24.

Commune, r. i. (Gen. xxiii. 8; 1 K. x. 2; Luke vi. 11; xxii. 4, &c.). In accordance with its derivation from Lat. communis, 'common,' 'to commune with,' originally signified 'to share in,' as for instance;

Laertes, I must commune with thy grief, Or you deny me right.

Shakespeare, Haml. IV. 5.

And hence 'to commune' acquired the meaning which it most frequently has, 'to share with another in the communication of ideas, to converse, consult.' So Sir T. More,

And when we had communed a little concerning her son.

Rich. III.

Communicate, Lat. communico, from the same root as the two preceding words. It is used both trans-

itively in the sense of 'to impart' to others (Gal. ii. 2), and intransitively 'to share,' 'participate' (Phil. iv. 14; 2 Macc. v. 20), and in a technical sense in the Rubrics and Exhortation to the Communion office, 'to partake of the Lord's Supper.' In the sense of 'to share' it occurs in Shakespeare (Com. of Err. II. 2);

Thou art an elm, my husband, I, a vine, Whose weakness, married to thy stronger state, Makes me with thy strength to communicate.

Compact, pp. (Ps. exxii. 3). Firmly united, strongly built; Lat. compactus, which has the same meaning. The form 'compacted' occurs in Eph. iv. 16.

The cælestiall bodies, which make and frame the world, and in that frame are *compact* and knit together, have an immortall nature. Holland's *Pliny*, II. 8.

The French King willed his Chauncellor or other minister to repeate and say over Fraunce as many times as the other had recited the severall dominions, intending it was equivalent with them all, and beside more compacted and vnited. Colours of Good and Evil, 5.

Company, v. i. The etymology of this word has given rise to many conjectures. The noun companion (Fr. compagnon, It. compagno) has been variously derived from Med. Lat. compagnus, 'one of the same village,' or companis, 'a messmate,' whence companium, 'an association,' in analogy with O. H. G. gi-mazo or gi-leip, board-fellow, from mazo, meat, or leip, bread' (Wedgwood). Webster suggests another origin for company, 'from cum and pannus, cloth, Teutonie fahne, or vaan a flag. The word denotes a band or number of men under one flag or standard.' To company with' (Acts i. 21; 1 Cor. v. 9) in the sense of 'to associate with,' occurs in Latimer (Serm. p. 63);

How many such prelates, how many such bishops, Lord, for thy mercy, are there now in England! And what shall we in this case do? Shall we company with them! Compass. Fr. compass, It. compasso, a compass, circle; compasser to compass, encircle; from Lat. cum—passus. The word is used both as (1) a noun and (2) a verb. I. In the sense of 'circumference' (Ex. xxvii. 5; xxxviii. 4); 'circuit' (2 Sam. v. 23; 2 Kings iii. 9; Acts xxviii. 13). In the latter passages 'to fetch a compass' is simply 'to make a circuit,' 'to go round.' The phrase was formerly common. Thus in Greene's Groat's worth of Wit; 'And from thence fetch a winding compasse of a mile about' (Sig. c 4. rev.).

And Heywood (Fair Maid of the Exchange, IL 3),

For 'tis his custom, like a sneaking fool, To fetch a compass of a mile about, And creep where he would be.

2. The verb 'to compass' is used for the modern 'encompass,' to surround; as in Shakespeare (Mid. N.'s Dr. 19.1),

We the globe can compass soon Swifter than the wand'ring moon.

In Sam. xxiv. 2, marg. it is used in the sense of 'tra-verse' or 'go through.'

The rest compassed him in round about a horsebacke, with songs of victory and great rushing of their harnesse. North's Plutarch, Brut. p. 1073.

The word occurs as a noun in Chaucer in the literal sense of a 'circle.' In describing the amphitheatre built by Theseus, he says,

Round was the schap, in maner of compass.

Knight's Tale, 1891.

Bacon uses it for 'border,' 'circumference;'

Most of the kingdomes of Europe, are not meerely inland, but girt with the sea, most part of their compasse. Ess. XXIX. p. 129.

Compose, v.t. To settle, arrange, as quarrels, &c.; Lat. componere.

Demaratus of Corinth aduised a great King, before he talked of the dissentions among the Grecians, to compose his domestick broiles. The Translators to the Reader.

Conceit, v. i. To conceive, imagine; formed from the substantive conceit, Lat. conceptum.

If any man conceit, that this is the lot and portion of the meaner sort onely, and that Princes are priviledged by their high estate, he is deceived. The Translators to the Reader.

Concerning, prep. (Lev. iv. 26). The phrase 'as concerning' is equivalent to 'as regards.'

God is their father, as concerning their substance, for he giveth them souls and bodies. Latimer, Serm. p. 344.

Concupiscence, sb. (Rom. vii. 8; Col. iii. 5; 1 Thess. iv. 5). From Lat. concupiscentia, 'eager desire, lust.'

And this concupiscence, when it is wrongfully disposed or ordered in man, it makith him to cover by covetise of fleissch, fleisschly synne. Chaucer, Parson's Tale.

And in the end, the horse of the minde as Plato termeth it, that is so hard of raine (I means the vnreyned lust of concupiscence) did put out of Antonius head, all honest and commendable thoughtes. North's Plutarch, Antonius, p. 985.

Confection, sb. (Ex. xxx. 35). A compound; Lat. confectio, from which also, through the French, we have comfit.

A confection, mingling, putting, or setting divers thinges together, facture, proportion, or making. Compositio...σύνθεσις. vt compositio vnguentorum. Plin. Baret, Alvearie, s. v.

Confectionary, sb. (1 Sam. viii. 13). That this, and not confectioner, is the original form of the word, is shewn by the Med. Lat. confectionarius, through which it has come to us from confectio, 'a compound.' It occurs in this sense in Shakespeare (Tim. of Ath. IV. 3);

But myself Who had the world as my confectionary.

But it is also found, instead of confectionery, for things made by the confectioner. Thus Nashe speaks of

Tart and galingale, which Chaucer preheminentest encomionizeth about all iunquetries or confectionaries whatsoever. Lenten Stuffe, p. 23.

Confer, v. i. (I Kings i. 7; Gal. i. 16). To consult: Lat. conferre, lit. to bring together. This word is but little used, though still intelligible: it was formerly common.

Alcibiades found means to ioine all their three factions in one, becomming friends one to another: and having conferred with Nicias about it, he made Hyperbolus selfe to be banished. North's Plutarch, Alcib. p. 215.

Confidences, sb. (Jer. ii. 37).

For this is too high and too arrogant, savouring of that which Ezekiel saith of Pharach: Dicis: fluvius est meus et ego feci memet ipsum: or of that which another prophette speaketh: That men offer sacrifices to theire nettes and snares, and that which the poett expresseth,

Dextra mihi Deus, et telum quod missile libro, Nunc adsint:

For these confidences were ever vnhallowed, and unblessed. Bacon, Adv. of L. 11. 23, § 8.

Confound, r. t. (Jer. i. 17). From Lat. confundere, lit. to pour together, and hence, to mix in disorder, to throw into confusion (e.g. Athan. Creed). In old writers the word was used in a much stronger sense than at present, and was almost synonymous with 'destroy.' In the passage above quoted from Jeremiah, the marginal reading is 'break in pieces,' and this usage is illustrated by the following from Hall (Hen. IV. fol. 110);

For diverse lordes which wer kyng Rychardes frendes, outwardly dissimuled that whyche they inwardly conspired and determined, to confounde this kynge Henry. The more common sense of the word in our version is 'to put to deep shame;' as Latimer (Serm. p. 258) speaking of notable offenders;

For no man is able to devise a better way than God hath done, which is excommunication, to put them from the congregation till they be confounded.

Confusion, sb. In Is. xxiv. 10, xxxiv. 11, this word appears to be used in the stronger sense of 'destruction' (see Confound), as in Hall (Hen. IV. fol. 14b), referring to Piers Exton and his companions;

Kyng Rycharde perceiuyng them armed, knewe well that they came to his confusion.

Coney (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26). The O. E. form was cunig (Coleridge's Gloss. Ind.), or conyng, as in Piers Ploughman's Vis. 384;

The while he caccheth conynges, He coveiteth night youre caroyne.

and coninghis, cuning, and cunyng are given in Jamieson's Scottish Dictionary. But conies is also found in Chaucer (Ass. of Fowls, 193);

The little pretty conies to hir play gan hie.

The etymology of the word is very doubtful. We have it probably direct from the Fr. connil (= It. coniglio, Sp. conejo), which is itself apparently derived from Lat. cuniculus. On the analogy of the Bohemian kraljk, 'a rabbit.' literally 'a little king,' Mr Wedgwood suggests that cuniculus may be a diminutive of the Germ. könig, 'a king.' Certainly the O. E. conyng and the Germ. kannichen look as if they might have had some such origin. The word conies is of frequent occurrence. Thus, in Polyd. Vergil's History:

Allmoste the third part of the grownde [in Britain] is lefte unmanured, either for their hertes, or falowe deere, or their conies or their gotes (for of them allso are in the northe partes no small number). Vol. I. 5.

And in The Freiris of Berwick, attributed to Dunbar, we find

And fatt cunyngis to a fyre did scho lay. 135

Conscience, sb. (1 Cor. viii. 7; Heb. x. 2). Consciousness; like the Lat. conscientia, which occurs in the Vulgate of both passages.

Merit, and good works, is the end of mans motion; and conscience of the same, is the accomplishment of mans rest. Bacon, Ess. XI. p. 40.

Consecrate, pp. Consecrated; as in Shakespeare (Tit. And. 1.1);

And suffer not dishonour to approach The imperial seat to virtue consecrate.

This is one of a numerous class of words, partly accentuated on the last syllable, from Latin participles in -tus, which appear to have retained their original form but slightly modified (e. g. consecrate, from Lat. consecratus), till they were finally adopted into the language and received the English participial termination. The object in the first instance was to avoid the recurrence of the dental sound. Of some words we retain both forms, as for instance, corrupt and corrupted, content and contented (Bacon has discontent, Essay XXXVI.); while others remain in their original condition, as contrite, resolute, &c. (See Excommunicate).

Consent unto (Acts viii. 1; Rom. vii. 16). This phrase, which is not of uncommon occurrence, appears to involve the idea of approval in addition to that of mere agreement. So in Shakespeare;

The bad revolting stars, That have consented unto Henry's death.

1 Hen. VI. 1. 1.

And again,

Retire into your trenches; You all consented unto Salisbury's death, For none would strike a stroke in his revenge.

Id. I. 5.

Conserve, v. t. To preserve; Lat. conservare.

The first Roman Emperour did neuer doe a more pleasing deed to the learned, nor more profitable to posteritie, for conserving the record of times in true supputation; then when he corrected the calender. The Translators to the Reader.

Thou art too noble to conserve a life In base appliances.

Shakespeare, Meas. for Meas. III. 1.

Consort, v.i. (Acts xvii. 4). From Lat. consors, one who casts in his lot with others, and shares in common with them. To associate with. So Shakespeare (Mid. N.'s Dr. III. 2);

They wilfully themselves exile from light, And must for aye consort with black brow'd night.

Constantly, adj. (Acts xii. 15; Tit. iii. 8). From Lat. constanter, consistently, uniformly.

He slewe with his owne handes king Henry the sixt, being prisoner in the Tower, as menne constantly saye. Sir T. More, Rich. III.; Works, p. 37 f.

And verily, our antient chronicles doe all of them most constantly affirm, that had they not been thus forewarned and taught what to say, &c. Holland's Pliny, XXVIII. 2.

Contain, v. i. (1 Cor. vii. 9). The meaning of 'to be continent, restrain oneself,' is derived from the usage of the Lat. contineo with the reflexive pronoun in the same sense, by which the Vulgate represents the Greek. In the sense of 'restrain' it occurs in Chapman's Hom. Il. II. comment.;

The reverence of the scholar.....might well have contained their lame censures of the poetical fury from these unmannerly and hateful comparisons.

In most of the old English versions of 1 Cor. vii. 9, the word used is 'abstain;' Wiclif's earlier version has, "for if thei conteynen not hem silf (or ben not chast)," and the omission of the reflexive pronoun is certainly uncommon, though there are many analogous instances in which it is omitted, e.g. in the usage of refrain, remember, and repent, which were formerly all roflexive verbs.

Lascivious wantons can not conteine, but in the end they will offer abuse and vilanie to the most holy and sacred bodies that be. Holland's Plutarch, Morals, p. 725.

How shall be contain? The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of itself to captivate a young man. Burton's Anat. of Mel. pt. 3. § 2.

Content, adj. (Judg. xix. 6; 2 Kings v. 23; vi. 3; Job vi. 28). Lat. contentus, from contineo, to hold within bounds. The phrase 'be content,' which occurs in the above passages and also in Shakespeare,

Cassius, be content, Speak your griefs softly,

Jul. Cas. IV. 2.

is explained by Mr Craik as signifying 'be continent; contain, or restrain, yourself' (Eng. of Shakespeare, 519).

Again in Oth. IV. 3;

I pray you, be content, 'tis but his humour; The business of the state does him offence.

The Hebrew, however, scarcely bears this sense, and is translated elsewhere, 'let it please thee' or 'be pleased,' as in 2 Sam. vii. 29 and margin. The meaning of the word approaches more nearly to that of the Fr. content.

And in Holland's Pliny, xxxiv. 5;

Inlines Conserverily the Dictator, was well content (passus est) that his image should be set up in the Forum or common place at Rome, armed with an habargeon or coat of male.

Continency, sb. (Mar. Ser.). The old form of 'continence,' which preserves more than the modern word its connection with Lat. continentia, 'the holding in of one's desires.' It was of frequent occurrence; e.g. Shakespeare has,

In her chamber Making a sermon of continency to her.

Tam. of Shrew, IV. 1.

For neither those gates that be shut in a city do guard the same and secure it for being forced and won, if there be but one standing open to receive and let in the enimies: nor the temperance and continencie in the pleasures of other senses preserve a young man for being corrupted and perverted, if for want of forecast and heed taking he give himselfe to the pleasure onely of the eare. Holland's Plutarch, Morals, p. 18.

So 'arrogancy,' 'innocency,' insolency,' are found for arrogance, innocence, insolence, which follow the French form of ending. Many words still exist with both terminations; e.g. excellence and excellency; fragrance and fragrancy, &c.

Contrariwise, adv. (2 Cor. ii. 7; Gal. ii. 7; I Pet. iii. 9). On the contrary. The termination wise (= guise, guess) which is found in several English words, is the same as ways: thus likewise, in like ways; otherwise, in other ways; nowise, in no ways, or, by no means, &c.

But contrariwise, at all times, when ye shall have leisure, ye shall hear or read some part of holy scripture, or some other good authors. Grindal, Injunctions to Clergy, 1571 (Rem. p. 130).

Unworthy persons, are most envied, at their first comming in, and afterwards overcome it better; wheras contrariwise, persons of worth, and merit, are most envied when their fortune continueth long. Bacon, Ess. IX. p. 32.

Controversy, sb. (1 Tim. iii. 16). Dispute; used in a sense somewhat different from the present.

S. Hierome, a most learned father, and the best linguist without controversic, of his age, or of any that went before him. The Translators to the Reader.

Convenient, adj. in accordance with its etymology, from the Lat. conveniens, signified originally, 'fitting, becoming, suitable,' and in this sense is used several times in our version (Prov. xxx. 8; Rom. i. 28; Eph. v. 4; Philem. 8). Thus Latimer speaks of

Voluntary works; which works be of themselves marvellous good and convenient to be done. Serm. p. 23.

Maintained with such a proportion of land unto them, as may breed a subject, to live in convenient plenty, and no servile condition. Bacon, Ess. XXVI. p. 122.

Convent, v.t. (Jer. xlix. 19 m. l. 44 m.). From the Lat. convenire, to summon to a tribunal, to convene.

He hath commanded, To-morrow morning to the council board, He be convented.

Shakespeare, Hen. VIII. v. 1.

Conversant, to be (Josh. viii. 35; I Sam. xxv. 15). From Lat. conversor, to dwell or abide with; hence to associate with. In the original the word signifies simply to walk.' So "while he was yet conversant in the world" (South, Serm. 111. 190.) This is one of numberless instances of the common metapher by which a man's course of conduct is in many languages compared to a read or path. Thus 'way' is used for a mode of life. Hence

Conversation occurs twice in the Old Testament (Ps. xxxvii. 14, 1. 23), where in both cases the literal rendering would be 'a path.' In the New Testament it means general deportment or behaviour, especially as regards morals; and, in all but two passages, corresponds very exactly to the word in the original (ἀναστροφή). In Heb. xiii. 5, however, the Greek word means 'disposition;' and in Phil. iii. 20, 'citizenship,' as if in the last passage the Apostle had said, "The community to which we belong is in heaven." Bacon (Ess. xxvII. p. 106) speaks of "a love and desire to sequester a mans selfe, for a higher conrectation."

And Latimer (Serm. p. 517);

So it appears, partly, that we are not bound to follow the conversations or doings of the saints;

and shortly after he adds;

By this word 'walk' is signified our conversation and living.

But all are banished till their conversation Appear more wise and modest to the world. Shakespeare, 2 Hen. IV. v. 5.

Converse, v.i. (Acts ii. c.). From the same root as the preceding. To associate, be familiar. Thus in Shake-speare (As You Like It, v. 2);

I have, since I was three years old, conversed with a magician, most profound in his art.

They are happie men, whose natures sort with their vocations; otherwise they may say, multum incola fuit anima mea: when they converse in those things, they doe not affect. Bacon, Ess. XXXVIII. p. 161.

The Tinker, according to Sir T. Overbury (Characters), embraceth naturally ancient custome, conversing in open fields and lowly cottages.

Convert, v.i. (like the Lat. converto, which is used both as a transitive and as an intransitive verb) in the sense of 'be converted,' occurs Is. vi. 10; but in the New Testament quotations of this passage the more common 'be converted' is used. Instances of the former usage are very numerous.

Salomon, in dedicating of his temple, testifieth that if.....we do convert unto God, and ask mercy, that we shall obtain it. Grindal, Remains, p. 103.

O London!...I think if Nebo had had the preaching that thou hast, they would have converted. Latimer, Serm. p. 64.

Convict, pp. (Act of Unif. Eliz.). Convicted.

Before I be convict by course of law, To threaten me with death is most unlawful.

Shakespeare, Rich. III. 1. 4.

Convince, v.t. (John viii. 46; Rom. iii. c.). Like the Lat. convincere, from which it is derived, it signifies 'to convict,' which itself is formed from the participle of the same word. In this sense it is found in the dramatists frequently. Thus Shakespeare (Tr. and Cres. II. 2);

Else might the world convince of levity As well my undertakings as your reasons.

And Webster (Appius and Virg. v. 3);

From this deep dungeon Keep off that great concourse, whose violent hands Would ruin this stone building, and drag hence This impious judge, piecemeal to tear his limbs Before the law convince him.

In the sense of 'to refute' in argument it is used in Job xxxii. 12; Acts xviii. 28; Tit. i. 9; and in the headings of Mark iii. xii.; Luke xx.

In its literal sense of 'overcome,' it occurs in Hall (Rich. III. fol. 33 a);

Whyle the two forwardes thus mortally fought, eche entending to vanquish and convince y other, king Richard was admonished by his explorators and espialles, y therle of Richard accompaigned with a small numbre of men of armes was not farre of.

Convocation, sb. (Ex. xii. 16, &c.). Lat. convocatio, an assembly, convoked, or called together.

Daiphantus making a general convocation spake vnto them in this maner. Sidney, Arcadia, p. 25, l. 23.

Copie, sb. Plenty, abundance; Lat. copia.

We, if wee will not be superstitious, may vee the same libertie in our English versions out of Hebrew & Greeke, for that copie or store that he hath given vs. The Translators to the Reader.

The efficacie of preaching did bring in an affectionate studie of eloquence, and copie of speech, which then began to flourish. Bacon, Adv. of Learning, 1.4 § 2.

Corn (John xii. 24). A.-S. corn, a grain; whence cirnel, a kernel. The word is retained in the Auth. Vers. from Wielif. An example from Chaucer is sufficient for illustration; he says of Chaunticlere,

He chukkith, whan he hath a corn i-founde, And to him rennen than his wifes alle.

Nun's Priest's Tale, 16668.

Cotes (2 Chron. xxxii. 28), and Sheepcote (1 Sam. xxiv. 3; 2 Sam. vii. 8; 1 Chron. xvii. 7). Cote, especially in composition with the name of one of the smaller animals, is still in common provincial use for 'hut, shed, or enclosure;' thus, sheepcote, dovecote, pigcote, hencote, rabbitcote, and kidcote (by which latter name the village lock-up is sometimes called in West Yorkshire). It is connected with cot and cottage, all being derived from A.-S. côte, and was once in good use, thus:

God hath such favour sent hir of his grace That it ne semyd not by liklynesse That sche was born and fed in rudenesse, As in a cote, or in an oxe stall, But norischt in an emperoures halle.

Chaucer, The Clerk's Tale, 8274.

Suche persones will not the euangelicall shepeheard despise or disdeigne, but rather seke al waies possible vntill he shall eftsons haue.....restored theim to the shepecotes of the church. Udal's Erasmus, Luke fol. 120 a.

When I saw a shepherd fold Sheep in cote to shun the cold.

Greene's Philom. Ode 2. ii. 302 (ed. Dyce).

And cotes that did the shepherds keep From wind and weather.

Chapman, Hom. Il. XVIII. 535.

Couch, v. i. (Deut. xxxiii. 13). To lie; Fr. coucher. Like the French word, 'couch' was formerly used in a transitive sense.

The maiesty, that kings to people beare,

The stately port, the awefull cheere they showe,

Doth make the meane, to shrinke and couch for feare.

The Mirror for Magistrates, fol. 260 b.

As for those pauements called Lithostrata, which be made of divers coloured squares couched in works, the invention began by Syllnes time, who vsed thereto small quarrels or tiles at Preneste within the temple of Fortune. Holland's Pliny, XXXVI. 25.

The Hebrew word of which it is the rendering in Deut. xxxiii. 13 is generally applied to wild beasts and animals.

Count, used both as a noun (Ex. xii. 4) and a verb (Is. v. 28; Jam. v. 11) for the modern 'account.' It is derived through the Fr. compter, from Lat. computare, to compute, reekon; and in this sense is used in Shakespeare (2 Ilen. VI. 11. 4);

Trow'st thou, that e'er I'll look upon the world Or count them happy that enjoy the sun?

As a noun 'count' occurs in Shakespeare, in the sense of 'reckoning:'

O by this count, I shall be much in years Ere I again behold my Romeo.

Rom. and Jul. 111. 5.

Countervail, v. t. (Esth. vii. 4). Lat. contravalere, to provail against, counterbalanco. Thus in Gower (Conf. Am. prol. i. p. 28);

Where Rome thanne wolde assails There mights no thing contrevails.

And Shakespeare (Rom. and Jul. II. 6);

But come what sorrow cau, It cannot countervail the exchange of joy.

The wit of one man, can no more countervaile learning, than one mans meanos can hold way with a common purse. Bacon, Adv. of Learning, 1. 2 § 3.

Courage, good (Num. xiii. 20; 2 Sam. x. 12). This phrase requires no explanation. The following are examples of its occurrence.

Therefore it is not in vain that St Paul would have us hearty

and strong, and fight with a good courage. Latimer, Serm. p. 493.

He began to be of a good courage againe, and determined with this good fauourable oportunitie of time, to come before the counsell. North's Plutarch, Alcib. p. 220.

Course, out of (Ps. Ixxxii. 2). Out of order.

But these standards, to be kept with cutting, that they grow not out of course. Bacon, Ess. XLVI. p. 193.

Covenant, v. i. (Gen. xxix. c.; Matt. xxvi. 15; Luke xxii. 5). To agree, make a covenant.

When she first entertained them she promised them her soule, and they covenanted to doe all things which she commanded them, &c. A Wonderfull Discoverie of Witch-craft, sig. D verso.

Covert, sb. (1 Sam. xxv. 20; Job xxxviii. 40). Shelter, hiding place; Fr. couvert, from couvrir, the Lat. cooperire. Now spelt cover, and applied only to a hidingplace for game. Baret (Alvearie, s. v.) has, 'a covert for decre or other beastes. Latibulum...Dumetum...Vmbraculum... $\phi\omega$ - $\lambda\epsilon\delta$ s.' And again, 'a denne or burrowe: covert to hide in. Latibulum...vne cachette.'

So early walking did I see your son: Towards him I made; but he was ware of me, And stole into the *covert* of the wood.

Shakespeare, Rom. and Jul. 1. 1.

Covet, v. t. (1 Cor. xii. 31; xiv. 39). To desire; from Lat. cupidus, through the Fr. convoiter, in which the n has been inserted from a false idea of the etymology. The Italian has cubitare. That the n does not really belong to the Fr. convoiter is evident from the compound encovir, which was used in old French. In the original use of the word in English there was not necessarily any idea of wrong.

We coueted to anker rather by these Ilands in the river, than by the maine, because of the Tortugas egges, which our people found on them in great abundance. Ralegb, Disc. of Guiana, p. 68.

Cracknel, sb. (1 Kings xiv. 3), a kind of cake, so called from the sharp noise made when breaking. The

Hebrew root means, to prick or mark with points, and is rendered in Josh. ix. 5—12, mouldy, i. c. spotted with mould. Richardson quotes,

And when the plate is hote they cast of the thyn past theron, and so make a lytle cake in maner of a crakenell or bysket. Berners' Froissart, I. c. 17.

A simnell, bunne, or cracknell. Collyra. Baret, Alvearie.

Craft, sb. (Acts xviii. 3; xix. 25, 27; Ecclus. xxxviii. 34), originally 'strength' (A.-S. cræft, Germ. kraft), is one of those words which, like 'cunning,' have degenerated in meaning. In its literal sense it occurs in Chaucer (Tale of Melibeus);

After here craft to do gret diligence unto the cure of hem whiche that they have in here governaunce.

From the original meaning of 'strength' it comes to signify that in which a man puts forth his strength, and so his work or occupation.

The same Varro praiseth also Praxiteles, who was wont to say, that the *craft* of potteric and working in cley, was the mother of Founderic, and of all workes that are cut, engrauen, chased and embossed. Holland's *Pliny*, xxxv. 12.

Craftsman, sb. (Dout. xxvii. 15; 1 Chron. iv. 14; Acts xix. 24, 38). From the preceding; an artisan, or skilful workman, an artist.

In al the lond ther has no craftys man,
That geometry or arametrike can.
Chaucer, Knight's Tale, 1800.

In sum, this man (Dibutades) gaue the original name Plastica to the craft, and Plasta, to the craftsmen in this kind. Holland's Pliny, XXXV. 12.

Crave, v. t. (Mark xv. 43). To ask for; A.-S. crafian.

This is the cause that I, poor Margaret,
With this my son, prince Edward, Henry's heir,
Am come to crave thy just and lawful aid.
Shakespeare, 3 Hen. VI. III. 3.

Creature, sb. (Rom. i. 25; viii. 19; 1 Tim. iv. 4; Jam. i. 18). From the Lat. creature in its original sense of 'any thing created,' not limited to living things. The same word is rendered 'creation' in Rom. viii. 22, which is translated 'creature' in verses 19, 20, 21, 39. Burton, in his Anatomy of Melancholy, calls Aristotle's work on Natural History, his 'History of Creatures.' And Bacon says (Adr. of Learning, I. 4 § 4);

The wit and minde of man, if it work vpon matter, which is the contemplation of the creatures of God, worketh according to the stuffe, and is limited thereby.

Credence, so. This word, which was formerly in as common use as 'credit,' which has superseded it, now is, occurs in the Pr.-Bk. version of Ps. cvi. 24;

Fering lest their motions might with ye Lord Hastinges minishe his credence. Sir T. More, Works, p. 53f.

Of all suche thinges have I experience,
Then mayst thou surely geve to me credence.

Barclay, Eclog. Introd. p. x.

Another ecclesiastical word of precisely similar form, used to denote a small table or other receptacle for the bread and wine before being placed on the Communion Table, is from an Italian word, meaning a 'cupboard,' and has nothing to do with the above.

Crib, sh. (Is. i. 3). A manger for cattle; A.S. crib, cribb; which is the same as the D. krybbe, and G. krippe.

Let a beast be lord of beasts, and his crib shall stand at the king's mess. Shakespeare, Haml. v. 2.

Criminous, adj. Blameworthy, Lat. criminosus. This now seldom used word occurs in the Office for the Consecration of a Bishop; Richardson gives the following example among others.

Consider also, good readers, that by the lawes afore made, there was not only forboden to beare witnes, he that appeared to be once forsworn, but also many other maner of cryminous per-

nons, for the generall presumption that they wer vnwoorthy credence. Sir T. More, Works, p. 1003 b.

Crisping-Pins, sb. (Is. iii. 22). Curling-irons. In 2 Kings v. 23, where the same Hebrew word occurs, it is rendered bags; and such is probably the meaning here. In the two other places where words from the same root occur they are rendered (Exod. xxxii. 4) 'graving tool,' and (Is. viii. 1) 'pen.'

To crispe and courle the haire with an yron pinne, 'Capillos torquere ferro, vel calamistro.' Ovid. Baret, Alvearie, s. v. Courled.

'Crisping-iron' is used in the same sense in Beaumont and Fletcher.

For never powder, nor the crisping-iron Shall touch these dangling locks.

The Queen of Corinth, IV. 1.

Crudle, v. t. (Job x. 10). To curdle, the form in which the word appears in modern editions of the Bible.

Cruse, sb. (1 Kings xiv. 3; 2 Kings ii. 20). The Dutch kroes and kruyse and Dan. kruus, a cup or drinking vessel, approach most nearly in form as in meaning to our word, which is connected by Mr Wedgwood with crock, cresset, cruet, and crucible. The Scottish cruisken is probably from the same root, and is equivalent to Fr. creusequin, from creuser, to hollow. In Holland's Pliny (xxxiii. 5) we read of the Borax, that

Euer as they have reduced any into pouder, they put it into sundry pots or cruses.

And Moses sayde vnto Aaron: Take a cruse, and put a gomor full of Man therin. Ex. xvi. 33. Coverdale.

Chaucer (Canon's Yeoman's Tale) uses croselett (13045), and croislet (13081) for crucible.

Cubit, sb. from the Latin cubitus, elbow (and that from cumbo, to lie down, as being the part on which persons supported themselves whon reclining at meals), or more probably 'from a root cub, signifying crook or bend,'

(Wedgwood), just as elbow, G. ellenbogen, is the bow or bend of the arm), was a measure of length, originally denoting the average distance from the elbow to the tip of the middle finger. It belongs to a class of measures taken, as was natural they should be in the first instance, from dimensions of parts of the human body. Compare foot, span, palm, hand-breadth, fathom (lit. an embrace, the space of both arms extended); French, pouce (thumb, or inch); Latin, ulna (arm's-length, or ell), &c.

Cumber, v.t. (Luke x. 40; xiii. 7). Apparently connected with G. kummer, trouble*, to which its usage in the sense of vex, trouble, annoy, seems to point. As in the case of 'compass' and 'encompass,' 'camp' and 'encamp,' the compound form remains while the simpler has disappeared, and we retain 'encumber' (Fr. encombrer), though 'cumber' is nearly obsolete. In the 16th century it was still common.

The archers in the forfront and the archers on the side whiche stode in the medow, so wounded the fotemen, so galled the horses and so *combred* the men of armes that the fotemen durst not go forward, the horsmen rane in plumpes without ordre. Hall, Hen. V. fol. 17 b.

Latimer describes the children of this world,

Which as Nimrods and such sturdy and stout hunters..... deceive the children of light, and cumber them easily. Serm. p. 47.

And Shakespeare (Jul. Cas. III. 1):

Domestic fury, and fierce civil strife Shall cumber all the parts of Italy.

Cumbrance, sb. (Deut. i. 12). Encumbrance. The Hebrew is elsewhere rendered 'trouble,' as in Is. i. 14.

Hold 30w in unite. and 3e that hop wolde Is cause of all combraunce.

Piers Ploughman's Vis. p. 85 (ed. Whitaker).

• Du Cange gives a Med. Latin word cumbrius or combrus, which denotes a pile of obstacles, such as trees, placed in a road to block up the passage. This is the same as Port. combro or cómoro, both of which are from Lat. cumulus.

Cunning, sh. (A.-S. cunnan, to know, ken) is used in Scripture (as is also the word craft) in its original simple sense of knowing, knowledge, or skill, and not, as it is now, in a bad sense (Ps. cxxxvii. 5). So Caxton, speaking of the Earl of Worcester, calls his death

A grete losse of suche a man, considering his estate and connyng.

No man can attayne perfecte connynge
But by longe stody and diligent lernynge.

Hawes, Past. of Pleas. cap. 24.

Of Pamphilius the Macedonian artist Pliny says:

He taught none his cunning vnder a talent of silver for 10 yeares together. Holland's Pliny, XXXV. 10.

Cunning, adj. (Gen. xxv. 27; I Sam. xvi. 16, &c.). In its original sense of knowing, skilful.

Saynt Austyn, saynt Hyerome, saynt Basyle, saynt Gregory, with so many a godly connynge man, as hath ben in Crystes chyrche from the begynnyng hytherto. Sir T. More, Dial. fol. 7 c.

Plauto, the connynge and famous clerke, That well expert was in phylosophy. Hawes, Pastime of Pleasure, cap. 24.

A man so connynge and so wyse that no manne wotteth better what he shuld do and say. Hall, Ed. V. fol. 21 b.

Ourate is used in the Prayer-Book in its literal sense of 'one who is intrusted with the care (Lat. cura) or cure of souls,' and is applied to all the parochial clergy as distinguished from the bisheps. This, which is the correct usage, is retained in France, where curé answers to our incumbent, and vicaire, as the name strictly implies, denotes

what we usually mean by curate. Piers Ploughman calls them curators:

For persons and parissh-preestes That sholde the peple shryve Ben curatours called.

Vision, 14487.

Abp. Grindal (p. 452, Parker Society) speaks of 'cured benefices;' so also in the Coventry Mysteries (Shaks, Soc. p. 71) their incomes are thus portioned out:

So xuld every curate in this werde wide zeve a part to his chauncel i-wys;
A part to his parochoneres that to povert slyde;
The thryd part to kepe for hym and his.

Chaucer says of the friar (Prol. to Cant. Tales, 218), describing his superiority over the ordinary clergy,

For he hadde power of confessioun, As seyde himself, more than a curat, For of his ordre he was a licentiat.

And Latimer (Serm. p. 525) uses the term in the same sense:

For if there be any man wicked because his curate teacheth him not, his blood shall be required at the curate's hands.

Cure, sb. (Ordin. of Priests). This word now restricted to pastoral or spiritual care (see Curate), was formerly used for 'care' of any kind.

Madam, I sayde, to learn your science
1 am comen nowe me to applye,
With all my cure and perfect study.

Hawes, Pastime of Pleasure, cap. 4.

Curiosity, sb. Excessive scrupulousness.

The Scripture then being acknowledged to bee so full and so perfect, how can wee excuse our selues of negligence, if we doe not studie them, of *curiositie*, if we be not content with them? The Translators to the Reader.

Now, as concerning the funerals and enterring of her,... I pray you, let the same be performed without all *curiositie* and superstition. Holland's Plutarch, *Morals*, p. 533.

curious, Curiously. From Lat. curiosus (adv. curiose), 'wrought with cure and art;' especially applied to embroidery. The 'curious girdle' of the ephod (Ex. xxviii. 8, see marg.) was a richly embroidered belt, and the expression 'curious works' (Ex. xxxv. 32) is used to denote embroidery or works of skill, and is elsewhere rendered 'cunning work' (ver. 33). In this sense the word is found in Shakespearo:

His body couched in a curious bed.

3 Hen. VI. IL 5.

He, sir, was lapp'd In a most curious mantle, wrought by the hand Of his queen mother.

Cymb. **v.** 5.

Latimer (Rem. p. 348) applies it to skilful music:

The true kind of loving, which is now turned into piping, playing and curious singing.

In the active sense of 'skilful' it occurs in Holland's Pliny. See the quotation under Artificer. It is also found in the sense of 'careful.'

Give me thy grace that I may be a curious and prudent spender of my time. Jer. Taylor, Holy Living.

In Psalm exxxix. 15 ('curiously wrought in the lower parts of the earth') the word is the same which is usually translated 'embroidered;' the adjusting and formation of the different members of the human body being by a bold and beautiful metaphor compared to the arranging the threads and colours in a piece of tapestry (Taylor's Concordance).

The translation of Acts xix. 19, 'curious arts,' in the sense of magic, is an imitation of the Vulgate, 'qui furant curiosa sectati.' It was afterwards adopted into the language:

When I was in France, I heard from one D^r. Pena, that the Q. mother, who was given to curious arts, caused the king her husbands nativitie, to be calculated, under a false name. Bacon, Ess. XXXV. p. 150.

Custom, sb. (Ezr. iv. 13, 20, &c.). Tax.

Let there be freedomes from custome, till the plantation be of strength. Bacon, Ess. XXXIII. p. 142.

D.

Damnation occurs eleven times, and damned three times, as translations of words connected with the Greek κρίνω, 'to judge, pass sentence, condemn.' Another passage in which the kindred word damnable occurs is 2 Pet. ii. 1, 'damnable heresies,' which literally means 'heresies of perdition, or destruction? In the commonly misunderstood sentence in the Communion Office taken from I Cor. xi. 29, 'eat and drink our own damnation,' this latter word is used in its simple sense of judgment, as may be seen in the margin, and by examining the whole passage. There the words rendered damnation, discerning, judged, and condemnation, are all, in the original, parts or derivatives of one and the same word mentioned above; and so Wiclif admirably rendered them into the language of his day by words connected with one and the same English verb, thus in the later version:

He that eith and drinkith vnworthili, eith and drinkith doom to him, not wiseli demyng the bodi of the lord....And if we demyden wiseli vs silf we schulden not be demyd, but while we be demyd of the lord we ben chastisid, that we be not dampnyd with this world.

And that by dampnyd he means simply condemned, we may learn from his applying the term to our blessed Lord in Matt. xxvii. 3: 'Thanne Judas that betraiede him say that he was dampned.' The fact is, the Apostle is referring to temporal judgments, 'divers diseases and sundry kinds of death,' as being the consequence of unworthily communicating; the object of such judgments being, not damnation, but that men might be driven to judge and examine themselves, and repent and forsake their evil

ways, in order to escape what is now usually meant by damnation. In illustration of this, which was once the ordinary meaning of the word, as it is also of the Latin word from which it is derived, take the following passages:

Dampnyd was he to deye in that prisoun.

Chaucer, Monk's Tale, 15901.

Againe in some partes of the land these seruing men (for so be these dampned persons called) do no comon works. Sir T. More, Utopia, fol. 22 (trans. Robynson).

The statute of the third years of King Henry the seaventh beginning thus; that all value will chevisances and vaury be dumned, and none to be vsed vpon paine of forfeiture of the value of the money so chevised and lent. Quaternio, p. 197.

Damosell, sb. (Dout. xxii. 15, &c.). Damsel; in the ed. of 1611.

Which the King willingly, but vnaduisedly graunted, and espoused the damosell. Stow, Annals, p. 55.

Dandle, r.t. (Is. lxvi. 12). To rock or toss as a child; Fr. dondeliner, It. dondolare; connected with dade.

So he thought hee dreamed one night that he had put on his concubines apparell, and how shee dandling him in her armes, had dressed his head, friseling his haire, and painted his face, as he had bene a woman. North's Plutarch, Alcib. p. 234.

Danger, sh. The phrase 'in danger of the judgment' is the translation of the Greek Evoxos, 'liable to.' The history of the word danger is most curious and instructive. The following is, in brief, the explanation given by Mr Wedgwood. Damnum in Med. Latin signified 'a legal fine,' whence 'damages.' It was thence applied to the limits within which a lord could exact such fines, and so to the enclosed field of a proprietor. In this stage it was represented by the Fr. dommage, whence our damage. Damage then acquired the sense of trespass, and the Fr. damager signified to impound cattle found in trespass,

whence the abstract domigerium, which denoted the power of enacting a damnum or fine for trespass. From domigerium to danger the transition was natural, and the latter 'was equally applied to the right of enacting a fine for breach of territorial rights, or to the fine or the rights themselves...To be in the danger of any one, estre en son danger, came to signify to be subjected to any one, to be in his power or liable to a penalty to be inflicted by him or at his suit, and hence the ordinary acceptation of the word at the present day.' The following passages will illustrate what has been said:

In daunger he hadde at his owne assise The yonge gurles of the diocise.

Chaucer, Prol. Cant. Tales, 665.

That every of you schal go wher him lest Frely withouten raunsoun or daungeer.

Id. Knight's Tale, 1851.

Here we may see how much we be bound and in danger unto God. Latimer, Serm. p. 7.

You stand within his danger, do you not? Shakespeare, Mer. of Ven. IV. 1.

And, finally, in the sense of a close, or enclosure:

Narcissus was a bachelere,
That Love had caught in his daungere,
And in his nette gan him so straine.
Chaucer, Rom. of the Rose, 1470.

From the meaning of 'penalty or fine,' danger came to signify the licence obtained for avoiding such penalty, or the price paid for permission to the person possessed of the power of enacting it.

Darling, sb. A.-S. deórling (diminutive of deór, dear), would hardly be used now in any religious writing; but it occurs in Ps. xxii. 20; xxxv. 17.

To alle that ben at rome derlyngis of god and clepid hooli. Wielif, Rom. 1. 7 (ed. Lewis).

In the form dearling the etymology of the word is evident. Thus in B. Jonson, Alch. 111. 4:

He swears you'll be the dearling of the dice.

And in Hall's Hen. IV. f. 12 a:

One ware on his head pece his Ladies sleeue, and another bare on hys helms the gloue of his dearlynge.

Daysman, sb. (Job ix. 33). An arbitrator or umpire. Dr Hammond observes, in his annotations on Heb. x. 25, that the word day in all languages and idioms signifies judgment; so I Cor. iv. 3, which we render 'man's judgment,' is really 'man's day;' and so Wiclif (ed. Lewis) renders it: 'And to me it is for the leeste thing that I be demed of ghou or of mannys dai.' From Lat. dies, a day, came Mod. Lat. dieta, a diet. Mr Wedgwood observes:

'In the judicial language of the middle ages the word day was specially applied to the day for hearing a cause, or for the meeting of an assembly.'

For what art thou, That mak'st thy selfe his dayes-man to prolong The vengeance prest?

Spenser, F. Q. 11. 8. § 28.

In Latin, 'diem dicere,' to name a day, means to implead; and so daysman might mean one who appoints a day on which to hear and decide. Richardson gives the following quotations:

If one man synne agaynst another, dayseman may make hys peace; but yf a man sinne agaynst the Lord, who can be hys dayseman! I Sam. ii. 25 (1551).

A more shameful precedent for the time to come: namely that vimplers and daies-men, should convert the thing in suit unto their own and proper vantage. Holland's Livy, p. 137.

Dayspring, sb. (Job xxxviii. 12; Luke i. 78). The

dawn, daybreak, or sunrising, as the margin of the latter passage gives. Thus Gower (Conf. Am. 11. p. 97):

For till I se the daies spring, I sette slepe nought at a risshe.

And Milton (P. L. v. 139):

Soon as they forth were come to open sight Of dayspring.

Shakespeare (2 Hen. IV. iv. 4) uses a similar expression:

As sudden

As flaws congealed in the spring of day.

"Spring' by itself occurs in the sense of 'dawning:

First spring of his decay.

Chapman, Hom. Il. XI. 527.

Day-star, sb. (2 Pet. i. 19). The morning-star; A.-S. dæg-steorra. Pliny (II. 8, Holland's trans.) says of the planet Venus:

For all the while that she preuenteth the morning, and riseth Orientall before, she taketh the name of Lucifer (or Daystar) as a second sun hastning the day.

Deal, sb. (A.-S. dál, G. theil, Sansc. dala, a part, portion) occurs several times in passages treating of Levitical arrangements, and always with the word tenth joined with it; tenth deal meaning tenth part, or tithe.

The tithe deel That trewe men biswynken.

Piers Ploughman's Vision, 10573.

For every climat hath his dele After the torninge of the whele.

Gower, Conf. Am. Prol. I. p. S.

'A great deal,' meaning 'a large portion,' occurs Matt. vii. 36; x. 48, and is still in common use. Hence also dole, 'a portion dealt out,' is from the verb to deal, A.-S. dælan, to divide.

Deal, v. i. This verb (A.-S. dælan, to distribute) is constantly used in the sense of 'to act.' Its literal meaning is, 'to give to each his deal, dole, or share,' and hence it is applied to mutual intercourse generally. The following are a few illustrations of its use in old English:

Sextus Pompeius had dealt very friendly with Antonius. North's Plutarch, Anton. p. 982.

Come, come; deal justly with me.

Shakespeare, Haml. II. 2.

Go to, go to; peace! we must deal gently with him.

Id. Twelfth Night, III. 4.

Deal plainly, sir, and shame the fairies.

Ben Jonson, Alch. III. 5.

Baret (Alrearie, s. v.) gives,

What have you to deale, or doe with him? Quid tibi cum illo est commercij, vel negotij?

Dealing, sb. (1 Sam. ii. 23; Ps. vii. 16; John iv. 9). Action, intercourse; from the preceding.

Euery houre he was to look for nothing, but some cruell death: which hitherunto had only bene delayed by the Captaines vehiment dealing for him. Sidney, Arcadia, p. 16. l. 5.

In this passage 'dealing' corresponds to the modern 'entreaty,' just as 'deal' is used like the old word 'entreat' and the modern 'treat.'

Dear, adj. (from A.-S. deóre, G. theuer), like the Latin word carus, has two meanings, 'costly or precious,' and 'beloved or endeared.' In the former sense it is used in the Prayer-Book version of Ps. cxvi. 13 and lxxii. 14, where it is not meant that the death or blood of the saints is well-pleasing to God, but that He accounts it precious, and will not let it go for nought.

So in Shakespeare (All's Well, I. 1):

Thy life is dear, for all that life can rate Worth name of life, in thee hath estimate.

Compare Acts xx. 24.

Debate, sb. (Is. lviii. 4). From Fr. débattre, to beat down, contend (as abate from Fr. abbattre), 'debate' is used in the strong sense of contention, strife. Lye gives bate as an Anglo-Saxon word with the same meaning, and this is seen in the compounds breedbate, makebate.

The citees knewen no debate.

Gower, Conf. Am. Prol. 1. p. 7.

Of tales, both of pees and of debates.
Chaucer, Man of Law's Tale, 4550.

No where finde we so dedly debate as emongest their whycho by nature and lawe moste ought to agree together. Hall, Edw. V, fol. 3 a.

But Jove hath order'd I should grieve, and to that end hath cast My life into debates past end.

Chapman, Hom. Il. 11. 331.

Baret (Alvearie) has, 'Debate: variance: discord: breach of friendship. Dissidium...στάσις. Debat.'

Decease, v. i. (Matt. xxii. 25). To die.

After infinite victories obtained, and an incomparable renowme amongst all men for the same, he deceased at Florence being then an olde man, and was most honourably buried in the great church of the same citie. Stow, Annals, p. 498.

Deceivableness, sb. (2 Thess. ii. 10). Deceptiveness. 'Deceivable' is frequently used for 'deceptive' in old writers.

But they have a fidem mendacem, a false faith, a deceivable faith; for it is not grounded in God's word. Latimer, Serm. p. 504.

It is good to consider of deformity, not as a signe, which is more deceivable; but as a cause, which seldome faileth of the effect. Bacon, Ess. XLIV. p. 178.

Decent, adj. (Rubric) and **Decently**, adv. (1 Cor. xiv. 40). From Lat. decens, becoming, proper. Thus Latimer (Serm. p. 93):

God teacheth what honour is decent for the king.

Shakespeare makes Queen Katharine commend her women

For virtue and true beauty of the soul, For honesty and decent carriage.

Hen. VIII. IV. 2.

In which passage both 'honesty' and 'decent' have a more elevated significance than that now assigned to them. So also Bacon (Ess. XLIII. p. 176):

In beauty, that of favour, is more then that of colour, and that of decent and gracious motion more then that of favour.

Deck, r.t. From A.-S. peccan, G. decken, to cover; whence A.-S. pac, thatch; G. Dach; connected with Lat. tegers, tectum. In Prov. vii. 16 alone, 'deck' appears to be used in the literal senso of covering, overspreading; in all other passages where it occurs the idea of beauty or ornament is involved in the original. Hence the 'deck' of a ship is that which covers it in.

Declare, v.t. (Gon. xli. 24; Deut. i. 5). To make clear, tell plainly; like Lat. declarare.

Wherfore he sent Christopher Urswike...to declare the earle of Richemod how at the decepte & crafty working was con-ueighed and compassed. Hall, Rich. III. fol. 22 a.

And again (fol. 21b):

The glishe ambassadoures moved their message and request to Peter Landoyse, and to him declared their maisters command-monte.

Decline, v. i. (Ex. xxiii. 2). To turn aside.

Constans then ruled Brytaine, which he administred with great justice: but after, who he failed of his health, he associated

vnto him in steed of friends, euill disposed persons to assist him. through whose euill counsell he declined into horrible vices. Stow, Annals, p. 48.

Dedicate, pp. (2 K. xii. 18; 2 Chron. xv. c.). Dedicated.

All dedicate

To closeness and the bettering of my mind.

Shakespeare, Temp. 1. 2.

He that is truly dedicate to war Hath no self-love.

Id. 2 Hen. VI. v. 2.

Deed, sb. The phrase 'in very deed' signifies 'really,' 'truly.' The wicked

Which in very deed do forget God, their mind being so occupied with other business. Latimer, Serm. p. 364.

Defenced, pp. (Is. xxv. 2, xxvii. 10, xxxvi. 1, &c.). Fortified; applied to walled towns. The Hebrew word is in most passages rendered 'fenced.'

On all parts else the fort was strong by scite, With mighty hills dejenst from forraine rage.

Fairfax, Tasso, XI. 26.

Degree, sb. (1 Chr. xvii. 17). From Fr. degré, O. Fr. degrat, Lat. gradus, which appears in O. Eng. in the form gris or greese (Hab. ii. 1, Wiclif); literally, a step; hence, station, rank. Whatever was the form of the sun-dial of Ahaz, the 'degrees' upon it were literally 'steps,' as the Hebrew shews (2 Kings xx. 9). Chaucer, describing the amphitheatre built by Theseus, says,

Round was the schap, in maner of compass, Ful of degré, the height of sixty pass. Knight's Tale, 1802.

But seeing that the people cried out, and made a great noise, because they would not heare him, and that there was no likely-hood they would pardon him: he ranne ouerthwart the Theater, and knocked his head as hard as he could drive, vppon one of the

degrees whereon they sate there to see their sportes. North's Pluturch, Timoleon, p. 300.

Scorning the base degrees By which he did ascend.

Shakespeare, Jul. Cas. II. 1.

In the sense of 'rank' it was more common: every one is familiar with 'the squire of low degree;' and Shake-speare has (1 Ilen. VI. IV. I):

Because unworthily Thou wast installed in that high degree.

Dehort, v.t. (1 Macc. ix. 9). Lat. dehortari, to dissuade, the exact converse of 'exhort,' which remains; while dehort, 'a word whose place neither dissuade nor any other exactly supplies, has escaped us.' (Trench, English Past and Present, p. 137.) It occurs in the headings of several chapters, Prov. vii.; Luke xxii.; I Pet. ii.

With a setled resolution hoe (Atticus) desired agains they would approue of his good intent, and not seeke to dehort him from it. Burton, Anat. of Mel. Pt. 1. Sec. 4. Mem. 1.

The places of exhorting, and dehorting are the same which were vse in perswading and disswading. Wilson, Rhetorique, p. 64 (ed. 1585).

Delectable, adv. (Is. xliv. 9). Delightful; Lat. delectabilis. The words 'delightful' and 'delightsome,' which have the same meaning, are attempts to naturalize a foreign root.

And yet your fair discourse hath been as sugar,
Making the hard way sweet and delectable.

Rich. II. II. 3.

In this passage the accent is on the penultimate, and in Spenser, words in -able are commonly so accentuated.

Delectable: faire to behold: pleasant. Amonus. Baret, Al-rearie.

Delicately, adr. (I Sam. xv. 32). 'Agag came unto him delicately,' is variously understood: 'mincingly' Bishop Patrick); 'walking in state, haughtily' (Kimchi). The Hebrew word is literally pleasantnesses; so may mean cheerfully or pleasantly, as the Geneva Version has it, as not fearing much harm from an unarmed old prophet, when he had been spared by the rough soldiers. In Prov. xxix. 21; Lam. iv. 5; Luke vii. 25, it occurs in the sense of 'luxuriously,' representing the same Hebrew word in the first two passages as in I Sam. xv. 32.

His friends and familiars having wealth at will, as men exceeding rich, they would needes live delicately and at ease. North's Plutarch, Alexander, p. 740.

Delicateness, sb. (Deut. xxviii. 56). Luxury, delicacy

After this sorte, delicatenes that wanted many things that entertained it, began by litle and litle to vanish away, and lastly, to fall off from themselves. North's Plutarch, Lycurgus, p. 50.

Delicatenesse: tendernesse. Muliebritas. Baret, Alrearie.

Delicates, sb. (Jer. li. 34). Delicacies, dainties.

Who is he that is not sorry, to see in so many holidays rich and wealthy persons to flow in *delicates*, and men that live by their travail, poor men, to lack necessary meat and drink! Latimer, Serm. p. 53.

And in Shakespeare (3 Hen. VI. II. 5) the king apostrophizes the shepherd's homely curds as 'far beyond a prince's delicates.'

Deliciously, adv. (Rev. xviii. 7, 9). Luxuriously.

This noble January, with all his might. In honest wise as longith to a knight, Schop him to lyve ful deliciously.

Chaucer, The Merchant's Tale, 9899.

'Deliciousness' was formerly used for 'luxury.'

He thought with him selfe to banish out of the citie all insolencie, enuie, couetousnesse, & deliciousnesse. North's Plutarch, Lycurgus, p. 49.

Delightsome, adj. (Mal. iii. 12). The termination ful has now taken the place of some (G. sam. A.-S. sum) in this word, though this latter termination is retained in numbers of similar words, e.g. noisome, wholesome, cumbersome, troublesome, &c.

Fowling is more troublesome, but all out as delightsome to some sorts of men. Burton, Anat. of Mel. Pt. n. Sec. 2. Mem. 4.

The termination -some, like the Icel. -samt, -samr, -som, expresses a disposition or quality.

Chapman (Hom. Il. 11. 235) uses the adverb delight-somely:

And all the prease, though griev'd to be denied Their wish'd retreat for home, yet laugh'd delightsomely, and spake Either to other.

Demand, r.i. (2 Sam. xi. 7). Like Fr. demander, to ask, simply; not as now in the stronger sense of 'to ask with authority, or as a right.'

I conjure you to tell mee the storie of your fortune herein, lest hereafter when the image of so excellet a Ladie in so strange a plight come before mine eyes, I condemne my selfe of want of consideration in not having demanded thus much. Sidney, Arcadia, p. 37, l. 21.

Denounce, v.t. (Dout. xxx. 18). To announce, declare, proclaim; Fr. denouncer, Lat. denuntiare. Baret (Alocarie, s. v.) gives:

To denounce and declare himselfe to be an enimie. Inimicitias indicore...To denounce or proclame warre. Indicere bellum.

The Geneva Version has 'pronounce' in the above passage. With 'donounce' and 'announce' compare 'delay' and 'allay,' which were formerly used in the same senso. Wielif has 'denoumbren,' to number.

Depart, v. t. formerly used in the Marriage Office. The response has been corrupted into 'till death us do part.' It was in good use in old writers:

And so thei ben not now tweyne but o fleisch; therfor a man departe not that thing that God hath ioyned. Wiclif (2), Matt. xix. 6.

Whan that I hearde ferre off sodainly, So great a noise of thundering trumpes blow, As though it should have departed the skie.

Chaucer, The Flower and the Leaf, 193.

Til that the deth departen shal us tweine.

Knight's Tale, 1136.

The conquerors at the first departed the Ilond betweene them. Pol. Verg. 1, 36.

Deputy, sb. (Acts xiii. 7, xviii. 12, xix. 38). Appropriately used by our Translators as the rendering of the Greek ἀνθύπατος, the *proconsul* or governor of a senatorial province. In the 16th century the Lord Lieutenant of Ireland was called the Lord Deputy.

Plague of your policy!
You sent me deputy for Ireland.
Shakespeare, Hen. VIII. 111. 2.

Depraving, sb. (Act of Unif. Eliz.) Depreciation.

Depraving, shame, untrust, and jelousie.

Chaucer, Cuckow and Nightingale, 174.

Derision, to have in (Job xxx. 1; Ps. ii. 4). To deride.

Whyche two thynges if ye woulde resemble togither, so might ye blaspheme and haue in derysion all the deuout rytes & cerimonies of the church. Sir T. More, Works, p. 121 d.

Describe, v.t. (Josh. xviii. 4, 6). Like the Lat. describere, in its literal sense, 'to mark, trace out.' Our Translators followed the Vulgate in their rendering. So the word is used by Milton (P. L. IV. 567):

I described his way Bent on all speed and marked his aery gait.

The word is still used in a technical sense as applied to the drawing of geometrical figures.

Deserving, sb. (Judg. ix. 16). Desert.

And yet to be afeard of my deserving
Were but a weak disabling of myself.
Shakespeare, Mer. of Ven. 11. 7.

It was more of his courtesy than your deserving.

Id. 2 Hen. IV. IV. 3.

Desire, v.t. (2 Chr. xxi. 20). Like the Lat. desiderare, from which it is derived, this word signifies 'to regret.'

She that hath a wise husband must entice him to an eternal dearness by the veil of modesty and the grave robes of chastity, and she shall be pleasant while she lives, and desired when she dies. J. Taylor, The Marriage Ring, Sermon 18 (quoted in Trench's Glossary).

Chapman uses the substantive in the same way, as equivalent to desiderium:

With passionate desire Of their kind manager.

Hom. 11. XVII. 380.

Despite, sb. (Heb. x. 29). The Lat. despicere, to look down upon, despise, became in O. Fr. despire (as from conficere was formed confire), whence the noun despit, contempt, contumely.

God sayth by the prophet Jeremie, The folk that me despisen shal be in despite. Chaucer, Parson's Tale (ed. Tyrwhitt).

And again in the same Tale:

Inobedient is he that disobeyeth for despit to the commandments of God.

So Sackville (Induction, 426):

Cyrus I saw and his host dead, And how the Queene with greate despite hath flong His head in bloud of them shee overcome. Hence the adjective despitous, which is found in Chaucer:

Despitous, is he that hath desdayn of his neighbour.

Parson's Tale.

Despite, v. t. To treat with contempt.

The Romanistes therefore in refusing to heare, and daring to burne the word translated, did no lesse then despite the spirit of grace. The Translators to the Reader.

Despiteful (Ez. xxv. 15) and **Despitefully** (Matt. v. 44) are respectively the adjective and adverb from the preceding:

My navy....

....with which I mean To scourge the ingratitude that despiteful Rome Cast on my noble father.

Shakespeare, Ant. and Cl. II. 6.

Determinate, pp. (Acts ii. 23). Determined; Lat. determinatus, marked off by boundaries, and so, definite, fixed:

Like men disused with a long peace, more determinate to do, then skilfull how to do. Sidney, Arcadia, p. 21, 1. 10.

The following passage of Chaucer is a better illustration:

Have ye a figure than determinate
In helle, ther ye ben in your estate?

The Friar's Tale, 7041.

'quod the Sumpnour' to the Devil.

Die the death (Matt. xv. 4). This phrase occurs in Sackville's *Induction*, 55:

It taught mee well all earthly things be borne To dye the death.

Or else he must not only die the death, But thy unkindness shall his death draw out To lingering sufferance.

Shakespeare, Meas. for Meas. II. 4.

Either to die the death, or to abjure For ever the society of men.

Id. Mid. N.'s Dr. 1. 1.

Digged (Gen. xxi. 30; xxvi. 15, 18, &c.). This weak form of the past tense and participle of 'dig' is used throughout the A. V. in preference to the stronger form 'dug,' and in accordance with the custom of contemporary writers.

For even so did Xerxes in old time cause the mountaine Atho to be cut in sunder, and a channell to be digged there to passe his shippes through. North's Plutarch, Lucullus, p. 569.

The Scripture says, Adam digged: could be dig without arms. Shakespeare, Ham. v. 1.

Mary, in any case this same toad must be digged out of the ground agains before the field be moved, els will the millet proue bitter in tast. Holland's Pliny, XVIII. 17.

Diligence, sb. The phrases 'do diligence' (2 Tim. iv. 9, 21), and 'give diligence' (2 Pet. i. 10), are frequently found in old writers. Thus Chaucer (Tale of Melibeus) says the office of physicians is

After here craft to do gret diligence unto the cure of hem whiche that they have in here governance.

Now wepe nomore, I schal do my diligence, That Palamen, that is myn owen knight, Schal have his lady, as thou him bihight. The Knight's Tale, 2472.

And ech of hem doth his diligence To doon unto the feste reverence.

The Clerk's Tale, 8071.

Baret (Alvearie, s. v.) supplies the following illustration:

To give all diligence, to procure advancement. Inservire honoribus. Cic.

Disallow, v. t. (Num. xxx. 5, 8, 11; 1 Pet. ii. 4, 7). To

disapprove, reject; literally, to dispraise. For the etymology see Allow.

All that is humble he disaloweth.

Gower, Conf. Am. 1. 83.

Allowing that that is good, and disallowing the contrary.

Latimer, Serm. p. 216.

What follows, if we disallow of this!

Shakespeare, K. John I. I.

Disannul, r.t. (Job xl. 8; Gal. iii. 15). The affix dis-, contrary to custom, has not a negative or privative but an intensive force in this word (as in dissever), which is merely a stronger form of annul, from Fr. annuler, Lat. annihilare, to annihilate, bring to nothing.

Then Warwick disannuls great John of Gaunt.

3 Hen. VI. III. 3.

The word is also found in the form 'dysnull.'

Your hole desyre was set

Touchynge the trouthe by covert lykenes
To dysnull vyce and the vycious to blame.

Hawes, Pastime of Pleasure, cap. 8.

Disannulling, sb. (Heb. vii. 18). From the preceding.

Discipline, sb. used in Job xxxvi. 10, in its true meaning (Lat. disciplina, from disco, 'to learn') of instruction. In the Commination Service it means the 'execution of the laws by which the Church is governed, and infliction of its penalties.'

For then have they longed, vnder the prayse of holy scrypture, to set out to shew theyr own study. Which bycause they wold have seme the more to be set by, they have fyrst fallen to the dysprays & derysyon of all other dyscyplynes. Sir T. More, Dial. f. 38 d.

Discomfit, r.t. (Ex. xvii. 13; 2 Sam. xxii. 15, &c.). Fr. déconfire, It. sconfiggere, to rout; whence the substantive sconfitta, the original of all being Lat. configere, to fasten

together; whence discomfit primarily signifies to unfasten; then to disintegrate, or break up a mass into the parts of which it is composed; and as applied to an army, to break up, disperse.

Thrice hath this Hotspur, Mars in swathling clothes, Discomfited great Douglas.

Shakespeare, 1 Hen. IV. III. 2.

Hannibal's army, by such a panick fear, was discomfited at the walls of Rome. Burton, Anat. of Mel. Pt. 1. Sec. 2. Mem. 4. Subs. 3.

Discomfiture, sb. (1 Sam. xiv. 20). From the preceding. Rout, defeat.

The pilours diden businesse and cure After the bataile and discomfiture.

Chaucer, The Knight's Tale, 1010.

Discover, r.t. (Ps. xxix. 9; Is. xxii. 8; Mic. i. 6). To uncover, lay bare; from dis-negative and cover, Fr. courrir, It. coprire, Lat. cooperire. 'The voice of the Lord discovereth the forests,' i.e. strippeth off their leaves.

Whether any man hath pulled down or discovered any church, chancel, or chapel, or any part of them. Grindal, Art. of Enquiry, 1576, No. 50.

And Shakespeare (Mer. of Ven. II. 7):

Go, draw aside the curtains and discover. The several caskets to this noble prince.

In this passage the word appears to have a sense intermediate between that in which it is now used and its original meaning.

Dispensation, sb. (1 Cor. ix. 17; Eph. i. 10; iii. 2; Col. i. 25). Lat. dispensatio, from penso, to weigh. Literally, the act, or office of weighing out or distributing as a steward dispenses or weighs out to each dependent his proper allowance. The Greek word (olkorophia) used in the above

passages is that from which economy is derived, and for which Dean Alford confesses himself unable to find an exact English equivalent.

Emong thynges of most high perfeccion, deuout praier hath the first place: the nexte place hath the special choosyng out of theim, to who the dispensacion and stewardyng of goddes woorde is to bee committed.

Udal's Erasmus, Luke, fol. 62 b.

Disposition, sb. (Acts vii. 53). Appointment, arrangement, ordinance. Wielif's, Tyndale's, and the Geneva versions give the last mentioned word. The Great Bible of 1539 has 'mynistracyon.' Our translators followed the Rheims version.

Aprochen gan the fatall destine, That Joves hath in disposicioun. Chaucer, Tr. and Cr. v. 2.

Dissolve, v. t. (Dan. v. 16). To solve. 'Resolve' is used frequently in the same sense in Shakespeare.

I am on the rack:

Dissolve this doubtful riddle.

Massinger, The Duke of Milan, IV. 3.

A riddle, And with more difficulty to be dissolved, Than that the monster Sphinx from the steep rock Offer'd to Œdipus.

Id. The Roman Actor, III. 2.

Distaff, sb. (Prov. xxxi. 19). A.-S. distæf, the staff on which the flax or tow was rolled in spinning. The instrument is obsolete, though the word is still well understood. The Hebrew conveys the idea of roundness, and is again used in 2 Sam. iii. 29 for a (round) staff, and three times by Nehemiah (iii. 12, 14, 15) for the circuit or region

round about Jerusalem. Chaucer has embodied in verse a common proverb of his time:

For he hadde more tow on his distaf.

The Miller's Tale, 3772.

And in Shakespeare (Twelfth Night, 1. 3), Sir Toby compares Sir Andrew Aguecheek's hair to 'flax on a distaff.'

Divers, Diverse, adj. (Deut. xxv. 13; Ez. xvi. 16; Dan. vii. 3, 7, &c.). From Lat. diversus, literally, turned different ways; hence different, various. These senses are illustrated by the following examples:

Wherfore he sent to the quene beynge in sanctuarie, diverse and often messengers. Hall, Rich. III. fol. 24 a.

Therefore doth heaven divide

The state of man in divers functions.

Shakespeare, Hen. V. 1. 2.

Myself and divers gentlemen beside Were there surprised and taken prisoners.

1 Hen. VI. 1V. 1.

Every sect of them, hath a divers posture, or cringe by them-solves. Bacon, Ess. 111, p. 9.

Divert, v.t. literally means to turn aside, but is now, with its substantive 'diversion,' almost exclusively used in the figurative sense of turning aside a man's thoughts from grave or laborious occupation. Trench moralizes upon it to the effect that the world, by the uses of this and similar words for amusement and pleasure, confesses that all which it proposes is, not to make us happy, but a little to prevent us from remembering that we are unhappy, to purs away our time, to divert us from ourselves (Study of Words, p. 9). The word is used in its original sense when we speak of 'diverting' the course of a stream, and in the heading of 2 Kings xvi.,

Ahaz directeth the brazen altar to his own devotion.

As knots, by the conflux of meeting sap,
Infect the sound pine, and divert his grain
Tortive and errant from his course of growth.
Shakespeare, Tr. and Cr. 1. 3.

Divide unto, v.t. (Num. xi. c.; Luke xv. 12). To divide among.

Divination, sb. (Num. xxii. 7; Jer. xiv. 14). Lat. divinatio.

Divination, or Southsaying, & telling things by conjecture. Mantice...προμάντευμα. Baret, Alvearie, s. v.

Meton, whether it was for the feare of the successe of the iourney he had by reason, or that he knew by divination of his arte what would follow, he counterfeited the mad man. North's Plutarch, Alcibiades, p. 219.

Diviner, sb. (Deut. xviii. 14; 1 Sam. vi. 2). One who by divination predicts future events; Lat. divinare, to foretell, predict. We have naturalized the word by adding a Saxon termination.

Among the Romanes a Poet was called Vates, which is as much as a Diviner, foreseer, or Prophet. Sidney, Defence of Poesie, p. 493, l. 20.

Olenus Calenus, who was reputed the most famous divinor and prophet of all the Tuscanes. Holland's Pliny, XXVIII. 2.

Divorcement, sb. (Deut. xxiv. 1). Divorce.

Though he do shake me off To beggarly divorcement.

Shakespeare, Oth. IV. 2.

Do, v.t. To cause or make, as in the phrase, 'to do to wit,' i.e. to make to know, like the A.-S. don to witanne. Thus Gower (Conf. Am. 1.46):

Now doth me pleinly live or die.

He dothe us somdele for to wite The cause of thilke prelacie. Id. Prol. p. 13.

For sche, that doth me al this wo endure, Ne rekketh never whether I synke or flete. Chaucer, The Knight's Tale, 2398.

And do to morn that I have the victorie. Ibid. 2408.

Doctor, sh. (Luke ii. 46, v. 17; Acts v. 34), in its primary sense is 'a teacher' (Lat. docere, doctus). It need hardly be said that it applies to one skilled in any branch of science or philosophy, but it is so commonly used by members of the medical profession only that the places in Scripture where the word occurs are liable to be misunderstood by uneducated persons. The author of the 'Thornton Romances' calls Austyn, Gregory, Jerome, and Ambrose 'the foure doctorus' (Sir Degrevant, 1447). So also l'iers Ploughman terms the Evangelists:

Of this matere I myghte
Make a long tale,
And fynde fele witnesses
Among the foure doctours;
And that I lye neght of that I lere thee,
Luc hereth witnesse.

Vision, 5305.

You may imagine, what kinds of faith theirs was, when the chiefe doctors, and fathers of their church, were the poets.

Bacon, Ess. III. p. 8.

Doctrine, sb. Literally 'teaching,' usually means the substance of what is taught, but in some passages (e.g. Mark iv. 2) it means 'act of teaching,' and in others (Matt. vii. 28, &c.) 'manner of teaching.'

Terfore thapostle saith all that is wreton is wreton for our doctryne. Caxton, Recuyell of Troy, Epil. to B. III.

Domination, sb., is used once in the Prayer-Book version of Ps. xlix. 14, where the Auth. Vers. has the more

common word 'dominion.' Milton uses the word for one of the grades of the angelic ranks (P. L. v. 601). The word was common in the time of Hen. VII. It occurs often in Hawes' Pastime of Pleasure, e.g.

And forasmuche that he made nature

Fyrst of all to have domynacyon,

The power of her I shall anone dyscure. cap. 23.

Dominion, to have (Gen. i. 26). To rule.

And though Jerusalem be builded again, yet the Jews shall have it no more, they shall never have dominion over it. Latimer, Rem. p. 47.

Baret (Alvearie, s.v.) gives,

To have dominion, or mastership over an other; to beare rule. Dominor... Avoir la maistrise, et Seigneurie sur ung autre. Dominer.

Dote, v.i. (Jer. l. 36; 1 Tim. vi. 4). To be mad or foolish; Du. doten, dutten in the same sense. The derived meaning 'to be foolishly fond' occurs in Ez. xxiii. 5, 7, 9, &c.

To dote, or waxe foolish. Deliro...Desipio...Radoter. Baret. Alvearie.

Unless the fear of death doth make me dote, I see my son Antipholus, and Dromio. Shakespeare, Com. of Err. v. 1.

The river hath thrice flow'd, no ebb between;
And the old folk, time's doting chronicles,
Say, it did so a little time before
That our great grandsire Edward sick'd and died.
Id. 2 Hen. IV. IV. 4.

Double to (Job xi. 6). An example of this construction is found in Bacon's Historie of the Raigne of King Henry the Seventh (p. 76):

About the same time, the King had a Loane from the Citie of Foure thousand pounds; which was double to that they lent before.

Doubt, v.t. The phrase 'to doubt of' occurs in the preface of The Translators to the Reader:

But was that his magnificence liked by all? we doubt of it.

Wherfore if the Byshops and Cardinalles be of the same opinion, and that suche doctrine be taughte at Rome, then is it no longer to be doubted of, but that Rome is the very seate of Antechrist. Sleidan's Commentaries, fol. 2a. (Eng. trans. 1560.)

Drag, sb. (Hab. i. 15, 16). A.-S. dræge. Three other words, akin to that which is thus rendered, are all translated net (Ps. exli. 10; Is. xix. 8, li. 20). The margin has fluc-net (FLUE). A drag-net is a net to be drawn or dragged along the bottom of the water, a dredge; cf. John xxi. 8, dragging the net with fishes.

Nor ye set not a dragge-net for an hare. Wyat.

Minsheu gives 'a dragge or sweep-net. B. dregh-net.'

Draught-house, sb. (2 K. x. 27), and Draught (Matt. xv. 17; Mark vii. 19), a privy, from Icel. draf, dregs, dirt, connected with A.-S. drabbe, drefe, draf.

For vpon this pages wordes king Richard arose. (For this communication had he sitting at the draught, a convenient curpet for such a counsaile). Sir T. More, Rich. III.; Works, p. 68 b.

Hang them, or stab them, drown them in a draught.

Shakespeare, Tim. of Ath. v. 1.

There was a goddes of idlenesse, a goddesse of the draught or jakes. Burton, Anat. of Mel. Pt. 2. Sec. 1. Mem. 3.

Wielif uses draft in the sense of 'dregs,' Ps. xxxix. 3.

Drave, past tense of DRIVE (Josh. xvi. 10, &c.).

There is a straunger knight, The which for promise of great meed, vs draue To this attempt.

Spenser, F. Q. vi. 7. § 12.

Drawen, pp. (Num. xxii. 23). The old form of 'drawn' in the ed. of 1611.

For thei are not drawen to murdremēte, but to health and safetie. Udal's Erasmus, Luke, fol. 53 a.

Dredge, sb. (Job xxiv. 6m.).

Dragge, menglyd corne. Prompt. Parvulorum.

Sow barly and dredge, with a plentifull hand, Least weed stead of seed, overgroweth thy land.

Tusser, Husbandry, Sept.

Thy dredge and thy barlie goe thresh out to malt.

Ibid. Nov.

In that kind of come which comprehendeth wheat, there is to be reckoned that grain which serueth for prouender and forrage, and is sown for beasts, & namely, that which they call dredge or ballimong. Holland's Pliny, XVIII. 7.

Dress, v.t. (Gen. ii. 15; Ex. xxx. 7). To trim.

What pity is it That he had not so trimm'd and dress'd his land As we this garden.

Shakespeare, Rich. II. 111. 4.

Duke, sb. (Gen. xxxvi. 15, &c.). A leader, chieftain. The modern limitation of this title to the highest rank of nobility has caused its ancient usage as applied to any leader or general (Lat. dux) to sound strange to our ears. The following are curious usages according to present notions:

Dukes of this dymme place.

Piers Ploughman's Vision, 12717.

And thou Bethleem, &c....for of thee a duyk schal go out,

that schal gouerne my puple of Israel. Wiclif (2), Matt. ii. 6.

The great Duke, that (in dreadfull aw)

Vpon Mount Horeb learn'd th' eternall law.

Sylvester's Du Bartas, p. 10 (ed. 1611).

Caxton speaks of 'the puissant duc Cato, senatour of Rome;' and of 'duc Josue that noble prynce.'

Be that bryght blod that he xulde blede He xal us brynge fro the develys drede, As a duke most dowty in dede Thorwe his dethe on rode.

Coventry Myst. p. 157.

Gideon a duke which God raised up. Latimer, Serm. p. 31.

Dulcimer, sb. (Dan. iii. 5, 10, 15). The original word is sumponyah, which seems to be only the Greek συμφωνία in a Chaldaic form, and which is restored by Wichf in the form symphony, after the Vulgate symphonia. See also the margin of Auth. Vers.

Doulcimer, an instrument of musicke so called. Sambuca. Baret, Alrearie, s. v.

Gesenius explains it, 'a double pipe with a bag.' The modern dulcimer is a rude kind of harpsicord or pianoforte, the wires being struck with a rude hammer*.

Dure, r.i. to last, endure, occurs Matt. xiii. 21. Compare the still common word 'during,' which is really a participle of the same verb:

This thei dured that zero Thre quarterus and mare.

Sir Degrevant, 1551.

Huge almosful and piteful deedis, summe perpetuel, summe for a tyme to dure. Peccek's Repressor, p. 326.

He that can trot a courser, breake a rush,
And arm'd in proofe, dare dure a strawes strong push.

Marston, Sat. 1. 30.

The dulcimer differed chiefly from the psaltery in the wires being struck, instead of being twitted with a plectrum or quill, and therefore requiring both hands to perform on it. Chappell, Popular Music of the Olden Time, 1. 35.

E.

Ear, in the phrases 'give ear,' 'incline the ear,' in the sense of 'listen,' 'attend,' occurs in Ex. xv. 26; Ps. v. 1, xvii. 6, and many other passages.

Break the neck of the wax, and every one give ear.

Shakespeare, Love's L. Lost, IV. 1.

Whereto if you'll a willing ear incline.

Id. Meas. for Meas. v. 1.

The latter is an imitation of the Latin idiom, as in the Vulgate of Ps. xvi. 6, 'Inclina aurem tuam mihi, et exaudi verba mea.'

Ear, v.t. (Deut. xxi. 4; 1 Sam. viii. 12; Is. xxx. 24). Used as a verb this word is more likely to be misunderstood than almost any other word in our present version. It is derived from the Lat. arare, to plough, through the A.-S. erian, and is constantly used by old writers.

All that hise oxen eriede, Thei to harewen after.

Piers Ploughman's Vis. 13491.

I have an half acre to erie
By the heighe weye:
Hadde I eryed this half acre,
And sowen it after,
I wolde wende with yow.

Ibid. 3800.

But who of you hath a seruaunt erynge or lesewynge oxis, &c. [Auth. Vers.: 'plowing or feeding cattle']. Wichif (2), Luke xvii. 7.

Men were compelled for savegarde of life not to ere the grounde, but of necessitie to serve in warres. Pol. Verg. II. 54

And let them go
To ear the land that hath some hope to grow.
Shakespeare, Rich. II. 111. 2.

He that ears my land spares my team.

Id. All's Well, 1. 3.

Earing, sb. (Gen. xlv. 6; Ex. xxxiv. 21). From A.-S. ering, ploughing.

Certis thou; there growe manye wedis bi occasioun of his planting, deluyng, ering and sowing, ;it he wole not ceese.

Peccok's Repressor, p. 228.

Earnest, sb. (2 Cor. i. 22, v. 5; Eph. i. 14). A pledge, security. In all three passages the word is a translation of appaβων, which is merely a modification of a Hebrew word, and occurs again in Gen. xxxviii. 17, 18, where the Λ. V. has 'pledge.' The etymology is not quite certain. Richardson connects it with the adjective earnest (A.-S. eornost from yrnan, to run: hence, to be eager after); but the connection is more apparent than real. With greater probability Mr Wedgwood (Proc. of Phil. Soc. v. 33) suggests the Welsh ernes, ernest (whence ernaw, to give earnest-money), connected with the Gaelie arra, and Latin arrha, which last seems to point to the Hebrew.

But the usage of the word is common. Thus, in Shake-speare's Two Gent. of Ver. II. 1, is a play upon its double sense:

Speed. No believing you indeed, sir; but did you perceive her carnest?

Val. She gave me none except an angry word.

And again, 1 Hen. VI. v. 3:

I'll lop a member off and give it you In earnest of a further benefit.

And Fullor says of younger brothers:

Many of them have adventured to cheapen dear enterprises, and were only able to pay the carnest. Hely State, xv. § 3.

Ebrew, adj. (Dcut. xv. c.). Hebrew; in ed. of 1611.

You rogue, they were bound, every man of them; or I am a Jew else, an Ebrew Jew. Shakespeare, 1 Hen. IV. II. 4.

Edify, v.t. Derived through Fr. édifier from Lat. ædificare, to build. This word does not occur in the Old Testament, but is often used in the New Testament, where it is an exact rendering of a word literally meaning 'to construct a house, to build up;' but from the Christian Church being called the temple or house of God, it acquired a metaphorical and spiritual meaning, and is applied, in the New Testament and in modern language, to mental or spiritual advancement. Old English writers used the word in its original sense of build; e.g.

I shal overturne this temple, And a-down throwe it; And in thre daies after Edific it news.

Piers Ploughman's Vis. 11068.

He did, moreover, at London ædefie a gate on the bancke of the river Thames, which, accordinge, to his name, of the posteritee, was called Belinsgate. Pol. Verg. I. 46.

We retain this literal meaning in edifice.

So Spenser, who affected archaisms:

A little wyde There was an holy chappell edifyde.

F. Q. I. I. § 34.

In Acts xx. 32 the metaphor is retained, but the Greek word is translated. Compare also Col. ii. 7, and Jude 20.

Eftsoons, adv. (Act of Unif. Eliz.). Soon after: A.-S. aftsona.

They go abord,

And [he] eftsoones gan launch his barke forthright.

Spenser, F. Q. II. 11, § 4.

The Giant, wiping with his hand his wound, Cries, tush, 'tis nothing: but eftsoones the ground Sunk vnder him.

Sylvester's Du Bartas, The Tropheis, p. 523. ed. 1611.

And verily this carefull regard of the fathers, will worke also greater diligence in the masters themselves, seeing that by this meanes they are called *eftsoones*, as it were to account and examino how much they plie their schollers, and how they profit under their hands. Holland's Plutarch, *Morals*, p. 11.

Eight, (Ex. xxii. 30). Eighth, in the ed. of 1611.

Now his Sonne, Henry the Eight, Life, Honour, Name and all That made me happy; at one streake ha's taken For ever from the world.

Shakespeare, Hen. VIII. II. I (ed. 1623).

Either, A.-S. orginer, for 'each of two,' occurs Lev. x. 1; 2 Chron. xviii. 9; John xix. 18; Rev. xxii. 2. It was formerly in good use, and may still be heard as a provincialism.

The furste dunt that he him zaf he smot out either eze. Life of St Brandan, 434.

And craked bothe hire legges And the armes after Of cither of the theves.

Piers Ploughman's Vis. 12220.

If it may not be found in one man, combine two of either sort. Bacon, Ess. xxx. p. 133.

Foure and foure to either side. Ibid. XLVI. p. 189.

'Either to other,' in the Marr. Serv., means 'each to the other.'

Kither despiseth oother. Piers Ploughman's Vis. 2768.

Eyther of you are so fond of other. Greene's Groatsworth of Wit, sig. C2, verso.

EITHER is also used in Luke vi. 42, where we should now write or.

Either make the tree good and his fruit good also, either make the tree bad and his fruit bad also. Matt. xii. 33, quoted by Tyndale, Doct. Tr. p. 50.

Elect, adj. (Lat. electus), simply means 'chosen,' in which sense it was first applied to the Israelitish nation, and then, in the early Church, to the whole body of Christians, as being chosen from the world of the ungodly. 'Elect angels,' in I Tim. v. 21, seems to mean, 'the angels, God's chosen ministers.'

Saint Paul, that elect instrument of God, taketh muster of God's warriors, and teacheth Christian people to war. Latimer, Serm. p. 490.

Shakespeare employs it in a sense in which we now use the Fr. élite;

Men Of singular integrity and learning, Yea, the *elect* of the land.

Hen. VIII. II. 4.

Else, redundant in Gen. xlii. 16, as in Latimer (Serm. p. 52):

Shall you often see the punishments assigned by the laws executed, or else money redemptions used in their stead?

Emerods, sb. (1 Sam. v. 6, &c.). From It. emorroidi and Fr. hémorroides, which are both derived from Gr. aἰμορροίδες, we have the two forms emerods and hæmorrhoids, a painful disease known now commonly as the piles. In Burton's Anatomy of Melancholy, we find the word in the forms hæmrods and hemroids.

Emulation, sb. (Gal. v. 20). Jealousy, rivalry in a bad sense; Lat. *æmulatio*. 'Emulations' is the rendering of the Gk. $\zeta \bar{\eta} \lambda o_i$, and is illustrated by the following passage from Baret's *Alvearie* (s.v. *Enuie*).

To have envie to som man, to be angrie with an other man

which hath that which we couet to haue...Aemulor...and Aemulatio...is such a kind of enuie.

I was advertised their great general slept,
Whilst emulation in the army crept.
Shakespeare, Tr. and Cr. II. 2.

Men have a foolish manner (both parents, and schoole-masters, and scruants) in creating and breeding an emulation between brothers, during childhood, which many times sorteth to discord, when they are men; and disturbeth families. Bacon, Ess. VII. p. 24.

Enable, v.t. (1 Tim. i. 12). Like the Fr. habiller, to make able (habilis) for any purpose, to qualify.

Feare breedeth wit, anger is the cradle of courage, ioy openeth and enableth the heart. Sidney, Arcadia, p. 44, l. 31.

So Fuller, speaking of commerce:

No work can be base prescribed in reference to a noble end, as theirs is that learn an honest mystery to enable them for the service of God and the country.

And just before he uses disenable in the sense of 'disqualify:'

Neither doth an apprenticeship extinguish native nor disenable to acquisitive gentry. Holy State, xv. 5.

Enchantment, sb. (Ex. vii. 11; Lev. xix. 26; Eccl. x. 11). Incantation; from the Lat. incantamentum, the chanting a magical verse or formula which was supposed to have a potent influence.

There are not a few who are persuaded for certaine, that even the very serpents, as they may be burst by inchantment, so they can vnwitch themselves. Holland's Pliny, XXVIII. 2.

And in another passage, speaking of eclipses (xxv. 2):

The most part of the common people have bin and are of this opinion (received by tradition from their forefathers) that all the same is done by inchantments, & that by the means of some sorceries and herbs together, both sun and moone may be charmed, and inforced both to lose and recouer their light.

End, in the phrase 'to the end,' for 'in order that.' occurs in Ex. viii. 22. Polybius, when with Scipio in Africa, saw some lions

Crucified and hanged vp, to the end that vpon the sight of them other Lions should take example, and be skarred from doing the like mischiefe. Holland's Pliny, VIII. 16.

Endamage, v.t. (Ezr. iv. 13; 1 Esd. vi. 33). From Fr. endommager. The word is essentially the same with endanger both in origin and meaning [Danger], and is now represented by the shorter form damage. In the same manner we retain treat, while entreat has become obsolete; while on the other hand encompass has survived compass, and encourage the unusual form courage found in Latimer:

Where your good word cannot advantage him, Your slander never can endamage him. Shakespeare, Two Gent. of Ver. 111. 2.

Hence endamagement = damage in (K. John, H. 1).

Endeavour, connected with Fr. devoir, duty, which is from Lat. debere, is used as a reflexive verb in the Collect for Second Sunday after Easter, in the preface to the Confirmation Office, and in the Office of Ordering of Priests.

I have endeuoyred me to make an ende. Caxton, Golden Legend, 2nd prol.

That every man in his partye endeuoyre theym vnto the resistence a foresayd. Id. Prol. to Godf. of Boloyne.

This is called in scripture 'a just man' that endeavoureth himself to leave all wickedness. Latimer, Serm. p. 340.

And Shakespeare (Twelfth Night, IV. 2):

Endeavour thyself to sleep.

Even when employed according to its present usage the word endeavour had a much greater intensity of meaning,

implying 'the highest energy that could be directed to an object' (Maurice, Lincoln's Inn Sermons, p. 156). The force of such passages as Eph. iv. 3, 'endeacouring to keep the unity of the Spirit,' and 2 Pet. i. 15, is greatly weakened by giving to endeacour its modern sense.

If we attach to 'endeavour' its present meaning, we may too casily persuade ourselves that the Apostle does no more than bid us to attempt to preserve this unity, and that he quite recognizes the possibility of our being defeated in the attempt. Trench, On the Auth. Vers. of the N. T. p. 44.

Endirons, sb. The more usual form of this word, which only occurs Ezek. xl. 43 (marg.), is andiron (in Prompt. Pareul. awnderne and awndyryn); otherwise it might be thought to be derived from the position and material of the instrument it denotes, viz. iron standards, one at each end of a fireplace, to support logs of wood while being burnt; they were in common use until displaced by the modern fire-grate. But the termination -iron has probably no more to do with the root than -wood in wormwood (A.-N. wermod, G. wermuth). Mr Wodgwood gives Mcd. Lat. andona, andela, andeda, Fr. landier, and adds, 'Tho Flomish wend-yser probably exhibits the true origin, from wenden, to turn; wend-yser, brand-yser, cratenterium, ferrum in quo veru vertitur,—Kil., i. o. the rack in front of the kitchen dogs or andirons, for supporting the spit.' For the insertion of the 'r' compare 'vagrant' from 'vagans.' In Caxton's Boke for Travellers, quoted in Prompt. Parv. p. 19, note 2:

Thingis that ben vsed after the hous...vpon the herthe belongeth woode or turves, two andyrous of yron [brandeurs], a tonge, a gredyron.

And again, in Hormani Vulgaria (1519), fol. 1546;

I lacke a fyre pan, and andyars to bere vp the fuel.

Awnderne (awndyryn, awndyrn). Andens, ipoporgium. Prompt. Parvul.

Her andirons
(I had forgot them) were two winking Cupids
Of silver.

Shakespeare, Cymb. 11. 4.

Endow, v.t. from Lat. dos, a dowry (Med. Lat. do-alium, whence Fr. douaire, E. dower and the verbs endo-airer and endouérer), and so literally 'to furnish with a dowry;' thence 'to furnish with any gift or qualification.' This is certainly the sense in Gen. xxx. 20; Ex. xxii. 16; and in the Marriage Service, 'with all my worldly goods I thee endow.'

Engine, sb. occurs 2 Chron. xxvi. 15; Ezek. xxvi. 9, and three times in the margin, denoting, in each case, 'military machine, implement of warfare.' Strictly speaking, it means any instrument showing contrivance and skill (ingenium) in its construction. It is defined in Du Cange as 'Machina bellica ingenio et arte adinventa.'

So that the ram that batters down the wall,

For the great swing and rudeness of his poise,

They place before his hand that made the engine.

Shakespeare, Tr. and Cr. 1. 3.

In an old poem of the thirteenth century the word occurs as a verb, 'to plot against:'

Ho may more trayson do, or is loverd betere *engine*, Than he that al is Crist is to.

Debate of the Body and Soul, 125.

Dekker uses enginous.

The word occurs in one of its earliest stages in Chaucer's Parson's Tale:

The goodes of nature of the soule ben good wit, scharp understonding, subtil engyn, vertu naturel, good memorie.

In the old Norman French Life of S. Edward the Confessor, 1. 3997, edited by Mr Luard, it occurs in the sense of 'a machine:'

Purpensez s'est de un e[n]ginPar quel s'enva par le chemin. See GIN.

Engrafted, pp. (Jam. i. 21), for the more usual 'grafted.' The root of graft is the same as that of grave, both being from A.-S. grafan, to carve, dig. This word is another instance out of many in which of two forms the longer has been rejected and the shorter retained. Thus Gower (Conf. Am. 1. p. 66) uses entamed for tamed, and sample has taken the place of ensample. See Endamage.

And 'tis the only way, as by marriage they are engrafted to other families, to alter the breed. Burton, Anat. of Mel. Pt. 1. Boo. 2. Mem. 4. Subs. 1.

Enlarge, v.t. (2 Sam. xxii. 37; Ps. iv. 1). To set at large or at liberty, to set free.

This yere also the kyng enlarged Elyanoure his mother, whiche longe before at the commaundement of his father her husbande, was as a prysoner kepte in secrete kepynge. Fabyan's Chron. Rich. I. p. 6, col. 2 (ed. 1516).

Ensample, sb. (Lat. exemplum), the more usual form of example in old authors, occurs several times both in Bible (1 Cor. x. 11; Phil. iii. 17, &c.) and Prayer-Book.

Ac I may shewe ensamples As I se outher while.

Piers Ploughman's Vis. 2353.

Gloryous Prynces and hye men of noble and vertuouse courage shold take ensample tempryse werkys leeful and honneste. Caxton, Prol. to Godf. of Boloyne.

But do not as that down, thereof take good hede,
But Jif that showe Joue good emsampil to the soule hele.

Audelay, Poems, p. 42.

A bishop, not alonely giving good ensample, but teaching according to it, rebuking and punishing vice. Latimer, Serm. 1.14.

We retain the shorter form sample which was formerly used for 'example.'

And as simple as that saumple is, yet is there lesse reason in our case, then in that. Sir T. More, Rich. III.; Works, p. 48 d.

Ensign, sb. (Num. ii. 2; Is. v. 26). A standard, or flag; Fr. enseigno, Lat. insigno. Formerly corrupted into ancient.

Which Sylla perceiuing, lighted straight from his horse, and taking an ensigne in his hand, ran through the middest of his men that fled. North's Plutarch, Sylla, p. 511.

This Golden Cluster the Herauld delivereth also to the Tirsan, who presently delivereth it over to that Son that he had formerly chosen to be in house with him; who beareth it before his Father as an *Ensign* of Honor when he goeth in publick ever after, and is thereupon called The Son of the Vine. Bacon, N. Atlantis, p. 254 (ed. 1651).

Ensue, v.t. From Fr. ensuivre, which again is from the Lat. insequor. As an active verb, it occurs Ps. xxxiv. 14 (Prayer-Book); quoted also I Pet. iii. II, in its original sense of 'follow after and overtake.' It is now obsolete in this sense; but in Wiclif and writers of his age sue was the word almost invariably used for 'follow;' thus in the above passage Wiclif (ed. Lewis) has,

Seke he pees, and parfytli sue it.

So in Matt. viii. 1:

Whanne Jhesus was come down fro the hill myche puple sueden him...Sue thou me and lete the dede men birie her dede men.

Faste he suede after hem: he and othere mo. Life of Thomas Beket, 51.

The pley he suede of houndes: and of hauekes also ynou?. Ibid. 191.

Latimer uses ensue in the same way:

If it be truth, why may not I say so, to courage my hearers to receive the same more ardently, and ensue it more studiously, Rem. p. 336.

Let not to-morrow then ensue to-day.

Shakespeare, Rich. II. 11.

Enterprise, v.i. (Marr. Serv.) from Fr. entreprendre, to undertake. The verb was in good use formerly: thus,

I have emprysed and fynyshed this sayd lytil werke and boke, Besechynge Almyghty god to be his protectour and defend-our agayn alle his Enemyes, and gyue hym grace to subdue them, and inespeciall them that have late enterprysed agayn right and reson to make warre wythin his royamme. Caxton, Epil. to Mirrour of the Worlde.

Ne have we ever enterprised any thing against them of trouble, vexation, or displeasure. Bishops' Reply to Henry VIII. A. D. 1529.

Alas! madame, yf I have enterprysed

A thyng to hye truly for my degre.

Hawes, Past. of Pleas. cap. 18.

On the other hand, 'undertaking' is used by Bacon (Ess. 1x.) in the sense of 'enterprising.'

Enticing, adj. (1 Cor. ii. 4; Col. ii. 4). Persuasive: the margin of the former passage gives 'persuasible.'

This Menestheus was the first that began to flatter the people, and did seeke to winne the fauour of the communaltie, by sweete entising wordes. North's Plutarch, Thes. p. 17.

Entirely, adv. (Communion Office).

We Thy servants entirely desire Thy fatherly goodness.

It is used as the equivalent of the Lat. integrè, fully, perfectly. The adjective entire is derived through the Fr.

entier = Lat. integer, and is used in the sense of the latter by Spenser $(F, Q, 11, 10, \S 31)$:

He to Cordelia him selfe addrest, Who with entire affection him receau'd.

Wherefore I pray you entierly, With all mine herte, me to lere. Chaucer, Rom. of the Rose, p. 64.

Entreat, v.t. where we should now use treat, occurs several times in our version. The following passage shows both usages, the obsolete and that still current:

I intreated you in my last to burn my letters sent unto you for the argument sake;...and if you entreat this postscript in the same manner, you shall not erre a whit. Letter of Mr Secretary Davison, A.D. 1586 (Nicolas's Life of Davison, p. 151).

Scotland is the other parte of Brytainee whereof I will somewhat at large entreate in this place. Pol. Vergil, 1. 5.

Called to this convocation, as I see, to entreat here of nothing but of such matters as both appertain to the glory of Christ, and to the wealth of the people of England. Latimer, Serm. p. 44.

But formerly to entreat had the stronger signification 'to prevail by entreaty,' just as now 'to persuade,' which originally signified simply 'to use persuasion,' is according to present usage 'to prevail upon by persuasion.' Ralegh (Guiana, p. 77), says of the old chief of Aromaia:

I desired him to rest with vs that night, but I could not intreat him.

Entring, sb. (Josh. viii. 29). Entrance.

Prayeng us to take our entryng
And come unto the ladies precence.

Hawes, Past. of Pleasure, cap. 8.

Before the dore, and in the very entring. Antè ipsum vestibulum, primoque in limine. Virg. Baret, Alvearie.

This Camalet sometime a famous towne, or castle standeth at the south end of the church of south Gadbury, the same is situat on a very tor or hil, wonderfully strengthned by nature, to the which be two *entrings* vp, by very steepe way, one by north, an other by southwest. Stow, *Annals*, p. 60.

Entring in, sb. (Ex. xxxv. 15). Entrance.

Envy, *b. (Matt. xxvii. 18; Acts vii. 9; Rom. i. 29, &c.) Malico, ill-will, spito.

Envye proprely is malice, therfore is it proprely agayns the bounté of the Holy Gost. Chaucer, Parson's Tale.

Envie, hatred, malice, ill will, spite. Inuidia & Inuidentia. Baret, Alvearie.

But since he stands obdurate, And that no lawful means can carry me Out of his enry's reach, I do oppose My patience to his fury.

Shakespeare, Mer. of Ven. IV. I.

Not Africk owns a serpent, I abhor More than thy fame and envy.

Id. Coriol. 1. 8.

Our course will seem too bloody, Caius Cassius,
To cut the head off, and then hack the limbs;
Like wrath in death and envy afterwards.
Id. Jul. Cas. 111. 1.

Troilus shall be such to Cressid, as what enry Can say worst shall be a mock for his truth.

Id. Tr. and Cr. 111. 2.

Envying, sb. (Rom. xiii. 13; James iii. 14, &c.) Envy; as above.

Equal, v.t. (Lam. ii. 13). To make equal, compare; Lat. arquare. Not used now as a transitive verb.

Ere, adv. (Ex. i. 19; Num. xiv. 11, &c.). A.-S. ær, 'before,' is common in old writers, and still in use.

To use too many circumstances, ere one come to the matter, is wearisome; to use none at all, is blunt. Bacon, Ess. XXXII. p. 138.

Cruden refers to six passages, to which add I Sat. iii. 3.

Err, r.i. from Lat. errare, to wander, or stray: hence to stray from the path of duty, to transgress. The following passage from Wiclif (Matt. xviii. ed. Lewis) well illustrates the phrase in the General Confession, 'We have erred and strayed:'

What semeth to you, if ther weren to a man an hundrischeep and oon of hem hath errid wher he schal not leve nynt and nyne in desert, and schal go to seche that, that erride!

And in his version of Jude 13, 'wandering stars' or planets are called 'erringe sterris.' It is worth noting that most of the words used to express siu contain the idea of departure from the right path: e.g. the word sin itsel is from A.-S. syndrian, to separate, sunder: errong is wrung, twisted; eril has the same meaning; trespuss and transgression both mean, overstepping due bounds; iniquity, that which is not equal, leaning to one side more than the other; unrighteousness, not going in right rise (i.e. ways); and so on. A great many of the Hebrew and Greek words for sin are of the same nature; indeed, the common word in the New Testament, and that which occurs in every place where our version has sin, is a word (āµapria) which literally means 'missing a mark, deviation, error.'

My Lord, the Commons sends you word by me,...
That they will erre from your highnesse person.

The First Part of the Contention, &c.

(Cambridge Shakespeare, v. p. 379.)

Escaper, sb. (O. Fr. eschapper, to escape), 'one that escapes,' occurs in margin of 2 Kings ix. 15.

Eschew, v.t. (Job i. 1, 8; ii. 3; 1 Pet. iii. 11; Ps. xxxiv. 14, Pr.-Book, &c.) is from the old Norman eschirer, to flee from, shun, avoid. The Fr. esquirer and It. schirare or schifare are connected with the G. scheuen, O. H. G. skiuhan and E. shy.

For every wight escheweth thee to here
Thy songs be so elenge in good fay.
Chaucer, Cuckow and Nightingale, 114.

Than is it wisdom, as thenketh me,
To maken vertu of necessité,
And take it wel, that we may not eschewe.
Id. The Knight's Tale, 3045.

It sit thee well to taken hede That thou escheue of thy manhede Ypocrisic and his semblaunt.

Gower, Conf. Am. 1. p. 82.

Caxton uses the word twice in the conclusion to the Game at Chess, 1st. ed.:

That synne may be eschewid.

That every man eschewe synne.

And Shakespeare's version of the common proverb, 'what can't be cured must be endured,' is,

What cannot be eschewed must be embraced.

Merry Wives, v. 5.

Espy, v.t. (Gen. xlii. 27; Josh. xiv. 7). From Fr. espier, Sp. espiar, which are modifications of the Lat. aspicere. The origin of the word was indicated in the old form aspy or aspie, which occurs in Pecock's Repressor, p. 92; 'unto tyme thei mowe aspie the defaut of the same counseil.' The abbreviated form spy is still used in the same sense, but Gower has the noun espie (Conf. Am. 1. 81):

Simon, whiche made was here espie Withinne Troie.

When his love he doth espy,
Let her shine as gloriously
As the Venus of the sky.
Shakespeare, Mid. N.'s Dr. III. 2.

Securely I capy
Virtue with valour couched in thine eye.
Id. Rich. II. 1. 3.

Estate, sb. (Gen. xliii. 7; Esth. i. 7; Ps. exxxvi. 23.2 &c.). This word, in the Bible and Prayer-Book, and old writers generally, is not restricted to the meaning now usually put upon it, but has the same breadth of signification which is still given to the word 'state.' Some of the sentences in which the old word occurs sound strange to modern ears: thus,

But to thentent that other of what estate or degre he or they stande in. may see in this sayd lityll book, yf they gouerned themself as they ought to doo. Caxton, Prol. to Game of Chess, 1st ed.

Queen Elizabeth, in a letter to Sir Thomas Hencago (Leycester Corr. p. 241), speaks of a 'counsell of estate;' and Lord Bacon constantly uses this form of the word in the sense in which it is used in the collect for Good Friday, 'for all estates of men.'

Latimer defines as part of the duty of a king,

To see to all estates; to provide for the poor; to see victuals good cheap. Serm. p. 215.

As well we know your tenderness of heart,
And gentle, kind, effeminate remorse,
Which we have noted in you to your kindred,
And equally indeed, to all estates.
Shakespeare, Rich. III. III. 7.

Estimation, sb. (Lev. v. 15; vi. 6). Estimate, valuation, rating.

Ethnick, sb. A heathen; Lat. ethnicus, Gk. ἐθνικός.

For the learned know that even in S. Hieroms time, the Consul of Rome and his wife were both Ethnicks. The Translators to the Reader.

Evangelist, sb. (literally, 'a messenger of good tidings'), which is now almost exclusively applied to the writers of the four Gospel narratives, is not so applied in any of the three passages (Acts xxi. 8; Eph. iv. 11; 2 Tim.

iv. 5) in which it occurs; but to ministers of the Church who assisted the Apostles in spreading the Gospel, or Evangel, of our Lord Jesus Christ, and who were sent from place to place to execute such particular commissions as the Apostles thought fit to intrust to them. In some of the old writers, the word is Englished into Gospeller, though this last word came afterwards to be applied to the person who read the 'gospel' in the Communion Office.

With the Pocalyps of Ion,
The Powlus Pystolus everychon,
The Parabolus of Salamon
Payntyd ful ry;th.
And the foure gospellorus
Syttyng on pyllorus, &c.

Sir Degrevant, 1441.

Even, adv. In the phrases 'even now' (1 Kings xiv. 14), 'even so' (Luke x. 21), the usage of even is old fashioned and is replaced in familiar English by the equivalent word 'just.'

A rhyme I learn'd even now Of one I danced withal. Shakespeare, Rom. and Jul. 1. 5.

His face thou hast, for even so look'd he Accomplish'd with the number of thine hours.

Id. Rich. II. II. I.

Even, sb. (Josh. v. 10, &c.). A.-S. æfen, the evening.

Fathers that, like so many Alexanders,
Have in these fields from morn till even fought.
Shakespeare, Hen. V. III. 1.

Even-song, sb. (A.-S. afen-sang, vespers), is given in the calendar prefixed to the Prayer-Book to denote 'evening service,' in distinction to matins, or 'morning service;' carrying us back to the time when intoning the services was almost the universal custom. We find the word in the old ballad of Chery Chace:

This battell begane in Chyviat,
An owar befor the none,
And when even song bell was rang,
The battell was nat half done.

For though the day be never so longe At last the belles ringeth to even songe. Hawes, Past. of Pleas. cap. 42.

Even-tide, sb. (Gen. xxiv. 63; Josh. vii. 6), and Evening-Tide, sb. (2 Sam. xi. 2; Is. xvii. 14). A.-S. afentid, the evening.

As when a swarme of gnats at eventide
Out of the fennes of Allan do arise.

Spenser, F. Q. 11. 9, § 16.

Everlastingly, adv. (Athan. Creed). For ever and ever.

I warrant you he is in this opinion, that with his own works he doth merit remission of his sins, and satisfieth the law through and by his own works; and so thinketh himself to be saved everlastingly. Latimer, Serm. p. 520.

Every, pr. (2 Esd. iii. 10), was formerly used where 'each,' of which it is a compound, would now be found. The old forms are everich, everech, everilk.

Everich of hem schal hate other with dedly hate. Chaucer, Parson's Tale.

Everich of you schal bryng an hundred knightes. Id. Knight's Tale, 1853.

Everich in otheres hand his trouthe laith. Id. Friar's Tale, 6986.

The kyng satte in the midle, and the quene on the lefte hande of the table, & on every side of her stoode a countesse holdynge a clothe of pleasaunce when she liste to drynke. Hall, Rich. III. f. 2 a.

Every of them, is carried swiftly, by the highest motion. Bacon, Ess. xv. p. 56.

Evidency, sb. (Prov. viii. c.). See Arrogancy.

Evil, adj. (Ex. v. 19; Deut. vii. 15). Bad, ill; A.-S. ufel, G. uebel. Sir T. More says of Richard the Third:

None euill captains was hee in the warre. Works, p. 37 d.

And again (p. 37 g):

In case that y' king his brother (whose life hee looked that ruil dyete shoulde shorten) shoulde happen to decease.

This usage of evil is obsolete, as is the following. Alexander's friends

Beganns a litle to finde fault with Alexander, and to speake euill of him. North's Plutarch, Alex. p. 740.

Evil, adr. (Ex. v. 22; Acts xiv. 2). Ill, which is merely a contracted form of the same word. 'To evil entreat' is 'to treat ill.'

I am a stranger in these parts, set vpon (without any cause giue by me) by some of your servants, whom because I have in my just defence cuill entreated, I came to make my excuse to you. Sidney, Arcadia, p. 37, l. 6.

Evilfavouredness, sb. (Dout. xvii. 1). Ugliness, deformity. The Heb. has 'any ovil thing.' See Favour. Latimer (Serm. p. 220) uses evil-favoured:

He (Achitophel), when he saw his counsel took no place, goes and hangs himself, in contemplation of this evil-favoured face of death.

Exactress, sb. (Is. xiv. 4 m.).

Exceeding, adv. (Gen. xv. 1; 2 Sam. viii. 8, &c.), like passing, used as an adverb. Wolsey is described by Shakespeare (Hen. VIII. IV. 2), as

A scholar, and a ripe and good one; Exceeding wise, fair-spoken, and persuading.

They did exceeding ill, and God was angry with them for so doing. Latimer, Serm. p. 516.

Excellency, sb. Lat. excellentia, which occurs very often, is one of a large class of words derived from the Latin which formerly ended in -y (Lat. -ia), but which have been superseded to a great extent by the simpler termination in -e. Comp. continency, innocency, penitency, &c. Bacon (Ess. XLIII. p. 176) speaks of nature being

Rather busic not to erre, then in labour, to produce excellency.

Excellent, adj. (Dan. ii. 31; 2 Pet. i. 17). Excessive, surpassing; Lat. excellens.

Why are not the starres seene as well in the day, as in the night. Because they are darkened by the excellent brightnesse of the Sunne from whome they borrowe their chiefest light. Blundevile, Exercises, fol. 156 a, ed. 1594.

Except, v.i. To make exceptions or objections.

None of them feare to dissent from him, nor yet to except against him. The Translators to the Reader.

Pale trembling coward, there I throw my gage,
Disclaiming here the kindred of a king;
And lay aside my high blood's royalty,
Which fear, not reverence, makes thee to except.
Shakespeare, Rich. II. 1.

For perhaps, they have heard some talke; such an one is a great rich man; and another except to it; yea, but he hath a great charge of children. Bacon, Ess. VIII. p. 26.

Except, pp. (Art. xv). Excepted.

Item that all other castelles, holdes and fortresses, shall peaceably remain in the hads of the possessor and owner without chalenge or demaunde durynge the sayd truce, the castel of dumbarre onelye excepte, (whyche was deliuered into thenglishe mens handes by the apointment of the duke of Albany when he fled into Fraunce). Hall, Rich. III. fol. 19 a.

Exchanger, sb. (Matt. xxv. 27). A money changer, banker.

Such an exchanger, or banker. Collybistes...Trapezita...Mensarius...κολλυβιστής, τραπεζίτης. Baret, Alvearie, s. v.

Excommunicate, pp. (Med. Lat. excommunicatus) (Art. XXXIII.), belongs to another large class in which the terminations have been almost universally altered, but this time in the opposite direction, by lengthening instead of shortening, this and many similar words now ending with -ed.

Now the reprouing that the church reproueth, if the partye that have done the wrong when he is reproued thereof, set not thereby, is ye wote well in conclusion to be excōmunicate out of the christen company. Sir T. More, Works, p. 790 e.

Thus Latimor uses alienate for alienated:

Most farthest from the world, most alienate from it. Serm. P. 43.

Exercised, pp. in 2 Pet. ii. 14, where the Vulgate has exercitatum, means 'made familiar.'

An hastic fortune maketh an enterpriser, and remouer,...but the exercised fortune maketh the able man. Bacon, Ess. XL. p. 166.

Exigent, sb. Exigency, extremity.

Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readinesse. The Translators to the Reader.

Why do you cross me in this exigent?
Shakespeare, Jul. Cas. v. 1.

In the literal sense of 'extremity' it occurs in Shake-speare:

These eyes, like lamps whose wasting oil is spent, Wax dim, as drawing to their exigent.

1 Hen. VI. 11. 5.

Exorcist, sb. (Acts xix. 13). From the Greek öpkos, an oath; the original meaning of the verb exorcise was to adjure, as in St Matt. xxvi. 63. Hence exorcists were those who pretended to raise or cast out devils by adjuring, or commanding them in the Divine Name to come forth.

Thou, like an exorcist, hast conjured up My mortified spirit.

Shakespeare, Jul. Cæs. II. 1.

If a dumb devil possesseth a servant, a winding cane is the fittest circle, and the master the exercist to drive it out. Fuller, Holy State, VIII. 5.

Expect, v.t. (Lat. *expecto*), used in its original meaning, to look out for, wait for, occurs Job xxxii. 4 m.; 2 Macc. ix. 25, and Heb. x. 13.

It was truly observed by one, that himselfe came very hardly to little riches, and very easily to great riches. For when a mans stock is come to that, that he can expect the prime of markets, and overcome those bargaines which for their greatnesse are few mens money,...he cannot but encrease mainely. Bacon, Ess. XXXIV. p. 146.

So Shakespeare (Mer. of Ven. v. 1.):

Let's in and there expect their coming.

And Fuller says of Julius Scaliger:

Whilst he expected the tides and returns of business, he filled up the empty places of leisure with his studies. Holy State, XXIII.

Express, adj. (Heb. i. 3), from Lat. expressus, the participle of exprimere, which has for one of its meanings 'to model, mould, pourtray.' Sir T. More uses it in the same sense as in the passage above quoted:

This is (quoth he) y^e fathers owne figure...y^e playne expresse likenes of that noble Duke. Rich. III.; Works, p. 61 b.

Extinct, pp. (Is. xliii. 17), approaches more nearly in form to its Latin original extinctus than extinguished, which is derived through the French and has partly supplanted it.

My oil-dried lamp, and toil-bewasted light, Shall be extinct with age and endless night. Shakespeare, Rich. II. 1. 3.

Eyeservice, sb. (Eph. vi. 6; Col. iii. 22). This is one of the words for which our language is indebted to the translation of the Bible. It is the literal rendering of the Greek $\partial \phi \theta a \lambda \mu o \delta o v \lambda \epsilon i a$, service done under the master's eye only. From the same source we have 'eye servants,' as in Latimer (Serm. p. 390):

The most part of servants are but eye servants; when their moster is gone, they leave off from their labour, and play the sluggards.

F.

Faculty, sh. in Pr.-Book, means 'power granted by the ordinary,' the original meaning of the word being power or ability in general, like the Lat. facultas from which it is derived. Facultas and facilitas (whence Eng. facility) were originally the same (facult being the old form of facil-s). So in Wiclif's forcible rendering of I Cer. vli. 35, 'not that I caste to 30u a snare, but to that that is honest, and 3yueth facults (or esynesse), &c.' where the Vulgate is 'quod facultatem præbeat.'

There be some people that ascribe their gains, their increase gotten by any faculty, to the devil. Latimer, Serm. p. 213.

Besides, this Duncan
Hath borne his faculties so meek.
Shakespeare, Macb. 1. 7.

Fain, adj. (1 Macc. vi. 54; Ps. lxxi. 21 Pr.-Bk.), glad: and adv. (Job xxvii. 22; Luke xv. 16), gladly. From A.-S. fwgn or fægen, 'glad.' The word is constantly found in old writers.

As fayn as foul is of the brighte sonne. Chaucer, The Knight's Tale, 2439.

And of another thing they were as fayn, That of hem alle ther was noon y-slayn. Ibid. 2709.

The knyghte was fayne, a feste made For a knave childe that he hade.

Sir Perceval, 100.

I wolde also fayne wytte, whyther these heretyques wyll be contente that the blessyd name of Jesus be had in honoure and reuerence or not. Sir T. More, Dial. fol. 8 a.

A plaier, that being out of his part at his first entrance, is faine to have the booke to speake what he should performe. Greene, Groatsworth of Wit, Sig. C2, recto.

A passage in Shakespeare (Lear, IV. 7) illustrates the usage of fain in Luke xv. 16:

And wast thou fain, poor father, To hovel thee with swine, and rogues forlorn, In short and musty straw?

In Bacon (Ess. xix. p. 80) it occurs almost in the sense of 'compelled.'

For the nobility, though they continued loyall unto him, yet did they not co-operate with him, in his businesse. So that in effect, he was faine to doe all things, himselfe.

Fair, adj. (Is. liv. 11; Zech. iii. 5). From A.-S. fargr or farger, beautiful, in which sense it was once common. Thus Pliny says, quoting from Varro, that there was 'one Læla, a Cyzecene borne,' whose

Delight was principally in drawing women; and yet there is a Neapolitane of her pourtraying in a faire long table. Holland's Pliny, XXXV. 11.

Faint, v. i. (Luke xviii. 1; 2 Cor. iv. 16). To be discouraged, lose confidence.

It appears in nothing more, that Atheisme is rather in the lip, then in the heart of man, then by this; that Atheists will ever be talking of that their opinion, as if they fainted in it, within themselves, and would be glad to be strengthned, by the consent of others. Bacon, Ess. XVI. p. 65.

Faithless, adj. (Matt. xvii. 17; Mark ix. 19). Unbelieving.

If e'er the Jew her father come to heaven, It will be for his gentle daughter's sake; And never dare misfortune cross her foot, Unless she do it under this excuse, That she is issue to a faithless Jew.

Shakespeare, Mer. of Ven. 11. 4.

Fall, v.i. To happen, chance (Ruth iii. 18); the latter word being derived from Lat. cadere, used in the same metaphorical sense.

Because hee thought whatsoever busines shoulde falle hetwone them, hymselfe should alwaye bee hable to rule bothe the partyes. Sir T. More, Rich. III.; Works, p. 38 d.

In the sense of 'belong' it occurs in Luke xv. 12; the full phrase being preserved in 'full to one's share.'

And of hir clothing took he the mesure,
By a mayde y-lik to hir of stature,
And eek of other ornamentes alle
That unto such a weddyng schulde falle.
Chaucer, Clerk's Tale, 8135.

Fall, v.i. (Jer. xxxvii. 14) in the phrase 'to fall away' to desert,' while a literal translation of the Hebrew is in accordance with the English idiom.

Thou shalt not need. England, I will fall from thee.

Shakespeare, King John, III. 1.

If he will recant And fall from Lewis again.

Heywood, 2 Ed. IV. I. 6.

Well wittings that yf hee deposed the one brother, all the realme woulde falls to the tother. Sir T. More, Rich. III.; Works, p. 45 a.

Fallings occurs in the margin of Job xli. 23, being a literal rendering of the original. The text has the more intelligible word 'flakes.'

Fame, sb. This word is used in many places, but especially Gen. xlv. 16; I Kings x. 7; Jer. vi. 24, in its primary sense of 'report, tidings,' from the Lat. fama, which is derived from Gr. $\phi \dot{\eta} \mu \eta$, a voice, and was therefore applied to any report, good or bad.

And by this pollecy ye fame is some blowen to every citic & toune. Hall, Rich. III. fol. 26 a.

All telling fame Doth noise abroad.

Shakspeare, Love's L. Lost, II. 1.

It is now generally applied to the reputation derived from the report of some great action. Bacon uses it in the plural:

Virgil giving the pedegree of fame, saith, she was sister to the giants....As if fames were the reliques of seditions past. Ess. XV. p. 55.

Familiar spirit, sb. (1 Sam. xxviii. 3, 7, &c.). A spirit or devil who was supposed to be in attendance upon the old necromancers, obey their commands, and discharge their commission like a servant (famulus).

Now, ye familiar spirits, that are cull'd Out of the powerful regions under earth, Help me this once, that France may get the field. Shakespeare, I Hen. VI. v. 3. Such a one was Ariel to Prospero in *The Tempest* 1. 2, whom 'the foul witch Sycorax' for disobodience did confine,

By help of her more potent ministers, And in her most unmitigable rage, Into a cloven pine.

Allusion to such spirits are constantly found in writers of the 16th and 17th centuries. In Holland's translation of Plutarch's *Morals* the heading of one of the sections is 'Of the Dæmon or familiar spirit of Socrates.'

He would have
(I told you of him) a familiar
To rifle with at horses and win cups.

Ben Jonson, Alch. I. I.

And Fuller says of Paracolsus,

He was not only skilled in natural magic...but is charged to converse constantly with familiars. Holy State, XVIII.

Familiars, sh. (Jer. xx. 10). Intimate friends; Lat. juniliares.

When he [Alexander] saw it, hee asked his familiars that were about him, what they thought fittest, and the best thing to be put into it. North's Plutarch, Alex. p. 731.

Far spent (Mark vi. 35; Luke xxiv. 29; Rom. xiii. 12). Far advanced. At first sight it looks as if 'far spent' were the participle of the A.-S. verb for-spendan, to consume; it is not impossible that this may have been the origin of the phrase, though it is not necessarily so.

Now, the night being farre spent, Brutus as he sate bowed towards Clitus one of his men, and told him somwhat in his eare, the other answered him not, but fell a weeping. North's Plutarch, Brutus, p. 1077.

An example of 'forspent,' in the sense of 'exhausted,' occurs in Shakespeare, 3 Hen. VI. 11. 3:

Forspent with toil, as rupners with a race.

Fare v. i. from A.-S. færan, G. fahren, to go, journey, travel; whence O. E. fere, a companion; properly, a fellow-traveller. In 1 Sam. xvii. 18, 'See how thy brethren fare' is the translation of 'Visit thy brethren for peace,' as in Gen. xxxvii. 14, and similar passages. The root of the word is retained in 'thorough fare, way farer, farewell (i. e. go in peace),' &c. In Luke xvi. 19, 'fared sumptuously' accords with modern usage.

Certis, that salle I never mare Agayne Crystyndomme fyghte no fare. Sir Isumbras, 280.

In its original sense it occurs in Piers Ploughman (Vis. 2481):

Ac er I hadde faren a furlong, Feyntise me hente.

And in Gower (Conf. Am. 1. p. 81):

And forth they wenten into ship And crossen sail and made hem yare Anone as though they wolden fare.

Shakespeare uses it in the same sense as in 1 Sam. xvii. 18;

How fares my brother? Why is he so sad?

3 Hen. VI. II. I.

Fashion, sb. (Fr. façon, literally 'make,' from Lat. facere, whence also It. fattura and Eng. feature). Make, shape, manner, custom (Gen. vi. 15; 2 K. xvi. 10; Luke ix. 29; Phil. ii. 8), such being the original sense of the word, though now applied almost exclusively to dress. It is common in the wider sense as a provincialism.

Howbeit they beare a fruit at the last, like gourds in fashion, and as bigge as quinces. Holland's Pliny, XII. 10.

If you would worke any man, you must either know his nature, and fashions, and so lead him; or his ends, and so perswade him; or his weaknesse, and disadvantages, and so awe him; or those that have interest in him, and so governe him. Bacon, Ess. XLVII. p. 196.

In Shakespeare's Hen. VIII. IV. 2 Capucius swears to Queen Katharine,

By heaven, I will, Or let me lose the fashion of a man.

And the king describes Hamlet's madness as caused by

This something-settled matter in his heart, Whereon his brains still beating puts him thus From fashion of himself.

Hamlet, III. 1.

The verb is now rarely used. Baret (Alvearie) gives: 'he that fushioneth, instructeth, or maketh. Formator.' It occurs in Ex. xxxii. 4; Job xxxi. 15, &c.

Fast, adr. (Ruth ii. 8, 21). Close, near.

It is well, when nobles are not too great for soveraignty, nor for justice; and yet maintained in that height, as the insolence of inferiours, may be broken upon them, before it come on too fast upon the maiesty of kings. Bacon Ess. XIV. p. 52.

Fast, adv. (Ps. lxxxviii. 9; lxxxix. 36, P.-Bk.). Firmly fixed; A.-S. first. 'Stedfast' signifies 'firm in its stead or place.'

So now by this abide sure and fast, that a man inwardly in the heart, and before God, is righteous and good through faith only, before all works. Tyndale, Doctr. Treat. p. 61.

Fat, sb. (Joel ii. 24; iii. 13). From A.-S. fæt, a vessel, vat; the latter being the modern spelling. The Hebrew word is elsewhere rendered 'winepress' (Hos. ix. 2, marg. 'winefat'), 'pressfat' (Hag. ii. 16), and 'press' simply (Prov. iii. 10; Is. xvi. 10). In Heywood's 1 Ed. IV. v. 5, the Tanner of Tamworth says,

Had she as many twenty pound bags as I have knobs of bark in my tan fat.

A fat, or vat. Oros. Baret, Alvearie.

Come thou monarch of the vine,
Plumpie Bacchus, with pinke eyne:
In thy fattes our cares be drown'd.
Shakespeare, Ant. & Cl. 11. 7 (ed. 1623).

In Mr Coleridge's Glossary it is found in the form fel.

Fat, v.t. (Luke xv. 23). To fatten; A.-S. fattian. Compare white and whiten.

To fat a beast, to franke. Sagino. Baret, Alrearie.

A fatted hogge. Saginatus porcus. Ibid.

The fold stands empty in the drowned field, And crows are fatted with the murrain flock. Shakespeare, Mid. N.'s Dr. 11. 2.

Manhood and honour Should have but hare-hearts, would they but fat their thoughts With this cramm'd reason.

Id. Tr. & Cr. 11. 2.

Fauchion, sb. (Jud. xiii. 6). A sword. The form falchion or faulchion is more common, but both are now out of use. The root of the word is the Lat. falx, a sickle.

Is neither Peter the porter,
Nor Poul with his fauchon,
That wole defende me the dore.

Pierr Planchman's

Piers Ploughman's Vis. 9622.

A Falchon: a wood knife, or sword. Machæra...Sica...Gladius. Baret, Alvearie.

I have seen the day with my good biting faulchion I would have made them skip.

Shakespeare, Lear, v. 3.

In the two quartos of 1608, the word is spelt fauchion and fauchon.

Skelton (Vol. I. p. 297) uses 'fawchyn' as a verb in the sense of 'hew.'

Holde thy hand, dawe, of thy dagger, and stynt of thy dyn, ()r I shal fawchyn thy ficsshe, and scrape the on the skyn.

Magnificence, 2216.

Favour, sb. (Prov. xix. 6; xxix. 26; Ps. xlv. 12; exix. 58), from Fr. faveur, is the rendering of a word meaning face, countenance, or appearance, in which sense it constantly occurs in old writers, and is retained in the adjectives ill-favoured, well-favoured.

In beauty, that of favour, is more then that of colour, and that of decent and gracious motion, more then that of favour. Bacon, Ess. XLIII. p. 176.

As S. Iames saith, they are as men, that looke sometimes into a glasse, and presently forget their own shape, & favour. Id. Ess. XXVII. p. 113.

And in Shakespeare (Tr. and Cr. iv. 5), Hector says, I know your favour, Lord Ulysses, well.

Compare also Jul. Cars. 1. 2,

I know that virtue to be in you, Brutus, As well as I do know your outward favour.

On which Mr Craik (English of Shakespeare) observes;

Favour seems to be used for face from the same confusion or natural transference of meaning between the expressions for the feeling in the mind and the outward indication of it in the look that has led to the word countenance, which commonly denotes the latter, being sometimes employed, by a process the reverse of what we have in the case of favour, in the sense of at least one modification of the former.

Fealty, sb. (Josh. i. c.). O. Fr. feaulté, from an adj. feal, faithful (Lat. fidelis), whence fael or feiaul, 'a vassal.' Under fidelitas, Du Cange has 'Anglis Fealtie, nostris Feaute.'

Kyng Arthure also the glory of the Brittons erected Angosile to the scepter of Scotland and receased of hym homage and fealtic. Hall, Hen. V., fol. 6 a.

And let my sovereign, virtuous Henry, Command my eldest son, nay, all my sons, As pledges of my fealty and love.

2 Hen. VI. v. 1.

Fear, v.t. (Wisd. xvii. 9). From A.-S. firan, to frighten, terrify. The provincial afeard = 'afraid' is A.-S. a-fered, the participle of the verb a-faran, just as 'afraid' itself is 'afrayed,' or more properly 'affrayed,' the participle of 'affray." Archbishop Trench has confused afeard with affeered, the law term, which is an entirely different word (Eng. Past and Present, 4th ed. p. 124). The active sense of the verb fear has become obsolete, but was once common. Thus in Sir T. More's Dial. fol. 114 b.: 'Which fere I promyse you nothing fereth me;' and Shakespeare (Tame of the Shrew, 1. 2),

Tush, tush! fear boys with bugs.

Feerd = afraid, occurs in Pecock's Repressor, p. 51.

Fear, sb. (Gen. xxxi. 42, 53; Prov. i. 26, 27), in the concrete sense of 'cause, or object of fear.' Thus Shake speare,

Or in the night, imagining some fear, How easy is a bush supposed a bear! Mid. N.'s Dr. v. 1.

And *Jul. Cas.* II. I:

There is no fear in him: let him not die.

Fearful, adj. in the sense of 'timorous, faint-hearted,' occurs Deut. xx. 8; Judges vii. 3; Isa. xxxv. 4; Matt. viii. 26; Rev. xxi. 8, &c.; and is also common as a provincialism; the more usual sense is, 'that which causes fear.'

And yet (God knoweth) the man was so fearful, that he durst not be known unto us where he preached, though we sought it at his house. Grindal, Rem. p. 203.

Elward and Richard, like a brace of greyhounds
Having the fearful flying hare in sight.
Shakespeare, 3 Hen. VI. 11. 5.

In the same way 'dreadful,' which is now applied to that which causes dread, is used for 'timorous' in Gower (Conf. Am. 1. p. 247),

Wherof the dredfull hertes tremblen.

And in Chaucer's Assembly of Fowls (195) we find 'the dredeful roe.'

Fearfulness, sb. (Ps. lv. 5). Fear.

Simulation and dissimulation, commonly carry with them, a show of fearfulnesse, which in any husinesse, doth spoile the foathers, of round flying up to the mark. Bacon, Ess. VI. p. 22.

Feller, sb. (Is. xiv. 8). From A.-S. fellan, to fell; a cutter of wood.

Felloes, sb. (1 Kings vii. 33). From A.-S. fælge, the pioces which compose the circumference of a wheel.

In Chapman's Homer (Il. Iv. 525), it is written in the form fell'fis:

The fell'ffs, or out-parts of a wheel, that compass in the whole.

The common form now is fellies.

Fellows, sb. (Ps. xlv. 14; Bar. vi. 43). From A.-S. felaw, the etymology of which is uncertain: many, with lliekes, derive it from feligean, filgian, or filian, to follow, whence filgestre, a female follower. The Auth. Vers. of the l'salms has 'companions,' and this was the original meaning of the word.

When one pulleth down his fellow, they must needs down both of them. Latimer, Serm. p. 271.

Thy silver is turned to dross, thy princes are unfaithful, and fellows (A. V. 'companions') of thieves. Is. i. 22, 23, quoted by Latimer, Serm. p. 382.

In old English, 'companion' was used in the same contemptuous sense as 'fellow' now. See Shakespeare, 2 Hen. VI. IV. 10:

Why, rude companion, whatsoe'er thou be, I know thee not; why then should I betray thee?

Fenced, pp. (Num. xxxii. 17, 36, &c.). Fortified, defended.

Where he went abrode, his eyen whirled about, his body privily fenced. Sir T. More, Rich. III., Works, p. 69 c.

'The brother that is holpen of his brother, is a sure and well-fenced city, and a strong tower,' he is so strong. Latimer, Serm. p. 271.

Fortified, fensed, and made strong. Munitus, & communitus... Fortifié, munie. Baret, Alvearie, s. v. Fortifie.

Fennowed, pp. Mouldy; A.-S. fennig, whence fennow, finnow, vinney. Junius (Etym. Angl.) makes the two former peculiar to Kent and the last to Devon and Cornwall. The Scripture, say the Translators, 'is a Panary of holesome foode, against fenowed traditions.' The Translators to the Reader. The form vinued occurs in Baret, (Alvearie, s.v. Mouldie).

Mouldie: mustie; hoarie; vinued. Mucidus.

To be vinewed, or hoarie. Muceo. Id. s. v. Hoarie.

To waxe vinewed, or hoarie. Mucesco. Ibid.

In the Folios of Shakespeare the form whinid'st occurs, which is altered in modern editions into vinewedst:

Speake then, you whinid'st leaven speake, I will beate thee into handsomenesse. Tr. & Cr. II. 1.

Fet, pp. (2 Sam. ix. 5, xi. 27; 1 K. vii. 13, ix. 28; 2 K. xi. 4; 2 Chr. xii. 11; Jer. xxvi. 23; Acts xxviii. 13. Fetched, in ed. of 1611.

And therupon the wyn was fet amoon. Chaucer, Cant. Tales, Prol. 821.

Til that the Thebanes knyghtes bothe i-liche Honoured weren, and into paleys fet. Id. The Knight's Tule, 2529.

On, on, you noblest English,
Whose blood is fet from fathers of war-proof!
Shakespeare, Hen. V. III. I.

And follow'd with a rabble that rejoice
To see my tears and hear my deep-fet groans.
Id. 2 Hen. VI. II. 4.

Though there be none far-fet, there will deare-bought Be fit for ladies.

Ben Jonson, The Silent Woman, Prol.

The form 'fetched' or 'fetcht' was in use as early as 1597, for in Shakespeare's Rich. III. 11. 2,

Forthwith from Ludlow let the young prince be fetch'd, 'fetcht' is the reading of the quartos and 'fet' of the folios.

Fift, adj. (Lev. xxvii. 13; Num. xxix. 26). Fifth; in the ed. of 1611.

King Henry the Fift, too famous to live long. Shakespeare, 1 Hen. VI. 1. 1 (ed. 1623).

Fill, sb. (Deut. xxiii. 24). The phrase 'thou mayest out grapes thy fill,' that is, till thou art satisfied, is a literal rendering of the Hebrew.

Fine, Finer, Fining, where we should now use refine, refiner, &c., occur in Job xxviii. 1; Prov. xvii. 3, xxv. 4, xxvii. 21. The origin of the adj. fine, which is the

same as Sp. and Port. fino, Fr. fin, and G. fein, is traced by Diez (Etym. Wörterb. p. 145) to the Lat finitum finished, perfect. In Wielif's version of Is. xxv. 6 we read of 'vyndage well fyned.'

Fined, cleane from the dregges. Defæcatus. Baret, Al vearie, s. v.

Fire fineth mettail, or consumeth and purgeth, &c. Ignic excoquit vitium metalli. Ibid.

Firstling, sb. (Gen. iv. 4; Ex. xiii. 12, &c.). The first offspring; used generally of animals.

The very firstlings of my heart shall be The firstlings of my hands.

Shakespeare, Macb. IV. 1.

To tell you, fair beholders, that our play Leaps o'er the vaunt and firstlings of those broils, 'Ginning in the middle.

Id. Tr. & Cr. prol.

Fitches, sb. (Isa. xxviii. 25, 27; Ezek. iv. 9). The word itself is now written vetches (Lat. viciæ), (compare fat and vat); but in none of the passages is the modern vetch to be understood: the fitches of Isaiah being a kind of cummin, Nigella melanthium; those of Ezekiel a sort of bearded wheat or spelt, translated 'rie' in Isa. xxviii. 25; Ex. ix. 32. In the earlier of Wiclif's versions of Isaxviii. 25 the word is written ficche, and in the later fetchis. Baret (Alvearie) gives: 'Fitches. Vicia...Plin. Bikiov. A vinciendo vt Varroni placet.'

This is said by hem that be not worth two fetches.

Chaucer, Troil. & Cres. III. 887.

Some countries are pinched, of medowes for hay, Yet ease it with fitches, as well as they may: Which inned and threshed, and husbandly dight, Keepes labouring cattle, in verie good plight. In threshing out fitches, one point will I shew. First thresh out for seed, of the fitches a few.

Tusser, Husbandry, Decem.

^{&#}x27;Fitches' represents still the pronunciation of the word in Suffolk.

Flag, sb. (Ex. ii. 3, 5; Job viii. 11; Isa. xix. 6) is the English name of a kind of iris, or flower-de-luce, use t by our translators to express the word suph, which in Jonah ii. 5, 6, is rendered 'weeds,' and from which also is derived the Hebrew name of the Red Sea, Yam Suph, or Sea of Weed, from the weeds with which it abounded. In Exod. the plant meant is doubtless the Egyptian papyrus-reed.

The water *Flagge*, or the yellowe wild Iris, or the Flowre deluce: this groweth most commonly in moist places, and lowe medowes, the roote is cold and drie in the third degree. Baret, Alvearie, s. v.

This common body, Like to a vagabond flag upon the stream, Goes to and back, lackeying the varying tide, To rot itself with motion.

Shakespeare, Ant. & Cl. I. 4.

Flagon, sh. (2 Sam. 19; Cant. ii. 5). A large bottle or flask; Fr. flacon.

In all this army, there was neither helmet, pike, dart, nor target seene; but gold & siluer bowles, cups, & flagons in the souldiers hands, all the way as they went. North's Plutarch, Alex. p. 753.

Fleshhook, sb. (Ex. xxvii. 3; 1 Sam. ii. 13, &c.). An implement in ancient as in more modern cookery, the name of which suggests its use.

Ful hard it is, with fleischhok or with oules
To ben yelawed, or brend, or i-bake.
Chaucer, Sompnour's Tale, 7312.

The word is retained from Wiclif's version.

Flit, v.i. (Jer. xlix. 30, marg.) is still used as a provincialism for 'remove, change one's abode,' and is evidently connected with flee and fleet. From the same root came O. E. and provincial flittermouse, a bat, G. fledermaus. It was once in good use:

Dedly synne is, as saith Seint Austyn, whan man torneth his hert from God, which that is verray soverayn bounté, that may not chaunge and *flitte*, and give his herte to a thing that may chaunge and *flitte*. Chaucer, *Parson's Tale*.

For yet stode styll the lyght of fayth in our lady...without fleyng or flyttyng. Sir T. More, Dial. fol. 33a.

To flitte from place to place, is no poyncte of lightenesse of man: but an euident signe of the charitee, that suche as followe the steppes of the Apostles ought to haue. Udal's Erasmus, Luke, fol. 51 b.

Hence the substantive 'flitting' (Ps. lvi. 8, P.-Bk.), where the A. V. has 'wandering.' Jamieson (Scot. Dict.) gives the Dan. flytter, to change one's abode, which exactly corresponds to the meaning of the word in Scotch. 'Fools are fond of flitting and wise men of sitting' is a Scotch proverb. The word occurs both in Gower and Chaucer.

Flix, see Flux.

Flood, sb. (Josh. xxiv. 2, 3, &c.). From A.-S. flód, a flowing, river, connected with Lat. fluo; applied to any stream, not merely to an overflow.

What need the bridge much broader than the flood? Shakespeare, Much Ado, 1. 1.

Three times they hreathed, and three times did they drink, Upon agreement, of swift Severn's flood.

1 Hen. IV. 1. 3.

And Milton (P. L. 1. 419):

With these came they, who from the bord'ring flood Of old Euphrates, &c.

referring to Rev. ix. 14, which in Wiclif's earlier version is

Foure aungels that ben bounde in the greet flood Eufrates.

Flote, sb. (1 K. v. 9; 2 Chr. ii. 16.) A.-S. flot, a float, raft. For the spelling compare cloke and cloak.

Flowers, sh. (Lev. xv. 24, 33). The menstrual discharge; Lat. fluores.

Corneolus mitigateth the heate of the mind, and qualifieth malice, it stancheth bloudie fluxes, speciallie of women that are troubled with their flowers. Reginald Scot, Discouerie of Witcheraft, B. 13, c. 6, p. 294, ed. 1584.

Flue net, sb. (Hab. i. 15 m.). A.-S. fleoge-net, a fly net. This word is only found in one or two dictionaries; it means a kind of net, as appears from the Promptorium Parvuturum, where is a note that in 1391 Robert de Ryllyngton of Scarborough bequeathed to his servant 'j flew cum warrup et flot,' directing his two boats to be sold, and the price bestowed for the good of his soul. 'Flewe, a nette, retz à pécher.' l'alsgrave (quoted by Mr Way in his notes to Promptorium Parv.).

Flux, sb. (Acts xxviii. 8). From Lat. fluxus, a flowing, issue. 'Bloody flux' is the translation of the Gk. dureversela, whence our 'dysentery.' In Holland's translation of Pliny's Natural History (xxvi. 8) we read, 'the juice of Houslecke or Songreene...staieth the bloudy flix.' And again, 'Water-specke or Pondweed, called in Greek Potamogeton, is singular good for the dysentery or bloudy flix.' The earlier of Wiclif's Versions of Matt. ix. 20 is, 'And loo! a womman that suffride the flix or rennynge of blood twelve yeer, cam to byhynde.' In the later version it is 'blodi flux.' Archbishop Trench has noticed the alteration of the older form 'flix' in the modern editions of our Authorized Version (On the Auth. Vers. of the N. T. p. 66). Fluke or flook is Scotch for the 'diarrheea.' At Strasburg, according to Foxe (Acts and Mon. III. 790, ed. 1684), Dr Sands

Fell sore sicke of a fuz, which kept him nine months, and brought him to deaths door.

Daily it reined and nightly it fresed, of fuell was skacen and of fluxes was plenty, money they had ynough but comforte thei had none. Hall, Hen. V. fol. 14 b.

The same again in the gospel speaketh notably of the woman's faith which was sorely plagued with the bloody flux.

Bullinger, Decades, 1. 62.

Fold. The termination -fold in 'a hundred-fild, manifold', &c. is the A.-S.-feald, and G.-fall, used in forming multiplicatives.

Folk, sb. (Mark vi. 5). Used as a plural, of which it is the correct form, like A.-S. folc. An example is given under Dote.

Follow on (Hos. vi. 3), Follow upon (Ps. xviii. 37, P.-Bk.), and Follow after (Prov. xv. 9). In all these phrases the preposition is redundant.

Whereupo...he told both his doubt and cause of doubt to Palladius, who (considering thereof) thought best to make no longer stay, but to follow on. Sidney, Arcadia, p. 36, l. 11.

And the hart swam over, and as Sir Gawaine would have followed after, there stood a knight on the other side and said. Sir knight, come not over after the hart, but if thou wilt just with me. King Arthur, c. 50, p. 100.

Therefore he daily studied how to preuent them, and how to see to the safetie of Grece, and before occasion offered, he did exercise his citie in feates of warre, foreseeing what should folow after. North's Plutarch, Themist. p. 125.

Fond, adj., is used in Article xxii. in its old and still provincial sense of 'foolish, weak, or silly.' Jamieson (Sc. Dict. s. v. Fon) derives it from Isl. faane, fatuus. Pecock (Repressor, p. 145) uses fonned in the sense of 'befooled,' and describes Solomon in his old age as 'fonned and bedotid with hise wyfis.' Chaucer and writers of his age constantly use fonne for fool. So Wiclif (ed. Lewis):

But God chees the things that ben fonnyd of the world to confounde wise men. 1 Cor. i. 27.

The decised we some doctour to make a sermon at our masse in our monthys mynds, and there preche to our prayse with some fond fantesy decised of our name, &c. Sir T. More, Supply-cucyon of Soules, fol. 41 a.

With these fond ceremonies is the tyme consumed awaie therewhyle, so that there is no tyme to learne any thyng at all. Udal's Erasmus, Luke, fol. 115 b.

It is a fond thing: I will not tarry in it. Latimer, Serm. 1. 229.

Ridley did acknowledge his fault to Hooper; and when they would have put on the same apparel upon him, he said, they were abominable and too fond for a vice in a play. Grindal, Remains, p. 211.

Thou fond mad man, hear me but speak a word.
Shukespeare, Rom. and Jul. 111. 3.

And for his dreams, I wonder he is so fond.
To trust the mockery of unquiet slumbers.
Id. Rich. III. 111. 2.

Skelton (Works, vol. 1. p. 259, ed. Dyce) uses fonnysshe in the same sense.

Footmen, sb. (Num. xi. 21; Jer. xii. 5, &c). Footsoldiers, infantry.

They had men enough in Italie, and were able to bring an army into the field...of twenty thousand horse, and three hundred thousand footenen being all assembled together. North's Plutarch, Pyrrhus, p. 430.

The other princes put on harnesse light, As footemen use.

Fairfax, Tasso, XI. 25.

For because (Gen. xxii. 16). A redundant expression in which the two words are equivalent in meaning; the combination of the two being employed to make the whole more forcible. Compare 'an if,' 'or ere.'

And why rail I on this commodity?
But for because he hath not woo'd me yet.
Shakespeare, K. John, II. 2

Force, sb. (Deut. xxxiv. 7). Physical vigour.

By Jove, I'll play the hunter for thy life, With all my force, pursuit, and policy.

Shakespeare, Tr. & Cr. IV. 1.

Were I the fairest youth That ever made eye swerve, had force and knowledge More than was ever man's, I would not prize them Without her love.

Winter's Talc, IV. 4.

Forecast, v. t. (Dan. xi. 24, 25). To devise before hand.

To forecast. Prospicere, prouidere, præcognoscere. Baret Alvearie, s. v.

Forefront, sb. is the translation of three Hebrev words, signifying literally 'tooth or crag' (1 Sam. xiv. 5), 'face (2 Sam. xi. 15), and 'head' (2 Chr. xx. 27). In describing Richard's preparations for the battle of Bosworth-field Hall says,

In y' fore frount he placed the archers like a strog fortified trech or bulwarke. Rich. III. f. 30 a.

The word itself is an instance of those half Saxon, half Norman composites which are so frequently to be found in English.

Foreknow, v. t. (Rom. viii. 29). To know beforehand.

True it is, I confesse, that the invention of the Ephemerides (to forc-know thereby not onely the day & night with the eclypsus of Sun & Moon, but also the very hours) is antient.

Holland's Pliny, XXV. 2.

Foreknowledge, sb. (Acts ii. 23; 1 Pet. i. 2). Previous knowledge. The Greek word in these two passages is the origin of our prognostication, and in some-

thing of this sense foreknowledge was also used. Leontius of Athens had a fair daughter Athenais:

He gave her no portion but her bringing up, occulto formæ præsagio, out of some secret fore-knowledge of her fortune, bestowing that little which he had, amongst his other children. Burton, Anat. of Mel. Pt. III. Sec. 2. Mem. 6. Subs. 5.

Foreordained, pp. (1 Pet. i. 20). Ordained beforehand.

That he, prechinge the for-ordenede John, Zakaries sone, sent out in vois of an aungel tellynge. Wiclif, Mark, Prol. 1.

Forepart, sb. (Acts xxvii. 41). The bow of a ship.

Amidst the spoiles taken from the Brytaines, he fixed on the top of his pallace a crowne of gold beset with stemmes and fore-partes of shippes, in token he had vanquished the Brytish Ocean. Blow, Ann. p. 25.

Foreprophesied occurs in the heading of 2 Kings xxiii., where the simple verb would be sufficient. The existence of the word shows that the foretelling of future events was not considered the special office of a prophet. It is formed upon the model of the A.-S. fore-witegian, to prophesy, from witega, a prophet, but not necessarily a foretellor of future events.

Forerunner, sb. (Heb. vi. 20) is the literal translation of the Greek πρόδρομος, and corresponds to the A.-S. fore-rynel, a messenger sent in advance to announce another's coming.

There's a forerunner come from a fifth, the prince of Morocco.

Shakespeare, Mer. of Ven. 1. 2.

In the sense merely of a 'predecessor' it occurs in K. John, II. I, where the French king addresses Arthur:

Arthur, that great forerunner of thy blood, Richard that robb'd the lion of his heart, And fought the holy wars in Palestine, By this brave duke came early to his grave.

In Wiclif the word is 'foregoer.'

Foreship, sb. (Acts xxvii. 30). The bow of a ship.

Foreward, sb. (1 Macc. ix. 11). The vanguard of an army. At the battle of Bosworth-field,

Kyng Richard...ordered his forward in a marueylous length. Hall, Rich. III. f. 29 b.

Forgat (Gen. xl. 23, &c.). The old form of the past tense of forget, like A.-S. forgitan, forgeat; compare G. vergessen, vergass.

And there is no doubt but many a father goeth to the devil for his child's sake: in that he neglected God's commandment, scraped for his child, and *forgat* to relieve his poor miserable neighbour. Latimer, Serm. p. 410.

Forgiven unto (Matt. xii. 31). Forgifan in A.-S., like G. vergeben, governs a dative, and the preposition is redundant. Compare 'obey to.'

That his wickedness shall be forgiven unto him, this he believeth not. Latimer, Rem. p. 10.

Former, i.e. maker' (Jer. x. 16, li. 19), though not obsolete, is seldom used.

And as my fust is ful hand Y-holden togideres; So is the Fader a ful God, Formour and shappere.

Piers Ploughman's Vis. 11707.

Fornace, sb. (Deut. iv. 20). The old form of 'furnace' in the ed. of 1611. Retained by our translators from the Geneva version, in which it is the common, though not uniform, spelling.

His eyen steep, and rollyng in his heed, That stemed as a forneys of a leed. Chaucer, Cant. Tales, prol. 202.

Forswear oneself, v. refl. (Matt. v. 33). To forswear oneself is to commit perjury; from A.-S. forswerian, G. verschwören.

But there be a great many of us which consider not that, but rather deceive the king, or forswear themselves, or else rebel against the king. Latimer, Serm. p. 513.

'Forswearing' is used in the sense of perjury.

The craftsman or merchantman, teacheth his prentice to lie and to utter his wares with lying and forswearing. Ibid. p. 500.

Forth of, prep. (Gen. viii. 16; Am. vii. 17). The A.-S. and O. E. of was frequently used after verbs of motion, where we should now find out of or from. Thus in Shake-speare (Temp. v. 1):

I am Prospero, and that very duke Which was thrust forth of Milan.

Even then that sunshine brew'd a shower for him That washed his father's fortunes forth of France.

3 Hen. VI. 11. 5.

Beshrew thee, cousin, which didst lead me forth Of that sweet way I was in to despair!

Rich. II. IIL 1.

I have no will to wander forth of doors, Yet something leads me forth.

Jul. Cas. III. 3.

For to (Gen. xxxi. 18; Ex. xvi. 27). In order to.

They were woont to cast their seed-corne vpon the floten grounde, and presently let in their swine after for to trample it with their feet into the earth whiles it was soft and drenched. Holland's Pliny, XVIII. 18.

Forwardness, eb. (2 Cor. viii. 8, ix. 2). Readiness, cornectness.

Pillam of our common-wealth, whose worth, bountie, learning, forwardnesse, true zeals in religion, and good esteems of all schollers, ought to be consecrated to all posterity. Burton, Anat. of Mel. Pt. 1. Sec. 2. Mem. 3. Subs. 15.

Four square, adj. (Ex. xxvii. 1, xxxviii. 1, &c.). Square.

Upon the same river [Thames] is placed a stone bridge, a worke verie rare and maruellous, which bridge hath (reckoning the draw bridge) twentie arches made of fouresquare stone, of height threescore foote, and of breadth thirty foote, distant one from another twentie foote. Stow, Annals, p. 2.

Fowl, sb. (Gen. i. 20, 21, 22, &c.). From the A.-S. fugel, G. vogel, a bird generally; though the term is now restricted to those which are domesticated. Thus in Robert of Gloucester, Chron. p. 1;

Of foules and of bestes of wylde and tame al so.

Blisse of the briddes
Broughte me a-slepe
And under a lynde upon a launde
Lened I a stounde,
To lythe the layes
The lovely foweles made.

Piers Ploughman's Vis. 5031.

Chaucer describes Spring as the time when

Smale fowles maken melodie, That slepen al the night with open yhe.

Prol. to C. T. 9.

And his Assembly of Foules (323-328) included 'the foules of ravin,' or birds of prey,

'And than the foules smale,...
But water foule sat lowest in the dale,
And foules that live by seed sat on the grene.

Again, in Sackville's Induction, l. 12,

And smale foules flocking, in theyr song did rewe The winters wrath.

Fowler, sb. (Ps. xci. 3; Prov. vi. 5). From A.-S. fugelere, a bird-catcher.

As wild geese that the creeping fowler eye.

Shakespeare, Mid. N.'s Dr. III. 2.

Frame, v.t. (Judg. xii. 6). From A.-S. fremman, to form, make, effect. It is used in the sense of 'contrive'

in the passage quoted; 'he could not frame to pronounce it rightly.' In Shakespeare's 2 Hen. VI. III. 1, Suffolk charges Gloucester that he

Did instigate the bedlam brain-sick duchess By wicked means to frame our sovereign's fall.

In this sense it is common in south Yorkshire.

In the Suffolk dialect 'to frame' means 'to speak affectedly.'

Frankly, adv. (Luke vii. 42). From Fr. franc, which Grimm traces to an old adjective from the Gothic freis = (1. frei, free. Used in the passage quoted in its literal sense of 'freely,' as in Shakespeare (Hen. VIII. II. 1):

I do beseech your grace, for charity, If ever any malice in your heart Were hid against me, now to forgive me frankly.

In somuche that she faithfully promysed to submyt & yelde her selfe fully and frankely to the kynges wyll and pleasure. Hall, Rich. III. f. 24 a.

Nor shar'd the farmers such fat venison So frankly dealt this hundred years before. Greene, Friar Bacon, 1. 1.

He that his almes franckly did bequeath.

Id. Mourning Garment, st. 32.

According to those bookes of the Scriptures we judge franckly of all other writings whether they be of the faithfull or of the vnfaithfull. Northbrooke, Poor Man's Garden, 1573, fol. 70 r.

O, were it but my life,
I'ld throw it down for your deliverance
As frankly as a pin.
Shakespeare, Meas. for Meas. III. 1.

Fray, v. t. (Deut. xxviii. 26; Jer. vii. 33; Zech. i. 21). This word, though marked obsolete in the dictionaries, is still common enough as a provincialism, though sometimes

pronounced flay. It is the root of the verb affray, of which afraid is the participle. Comp. Udal's Erasmus:

Frayed with the threateninges of menne. Mark, fol. 62 a.

With this ensample, Jesus frayed his discyples from couetousnesse. Ib. fol. 65 a.

Chaucer uses affray in the same sense, e.g.

Nedeles, God wot, he thought hir to affraye.

Clerk's Tale, 8331.

Mr Wedgwood derives it from 'the imitative root frag, representing a crash, whence Lat. fragor, and Fr. fracas, a erash of things breaking, a disturbance.' Fray, to rub, or wear out by rubbing, is the Fr. frayer, from Lat. fricare. So in Wiclif brag = bray is used of a trumpet (Josh. vi. 5, 20).

Frenchmen, sb. (1 Macc. viii. 2 m.). Gauls: retained from the Geneva Version.

Fret, v. t. (Lev. xiii. 55). From A.-S. fretan, G. fressen, to devour, eat as a beast; hence 'to corrode' like an ulcerous sore. Probably connected with these is A.-S. freodan, to rub, O. E. frote. 'Fret' in the passage above quoted is the participle. Compare the following from Chaucer:

Who saved Daniel in thorrible cave,
That every wight, sauf he, mayster or knave,
Was with the lioun frete, or he asterte?

The Man of Law's Tale, 4895.

The sowe freten the child right in the cradel.

The Knight's Tale, 2021.

I saugh how that his houndes han him caught, And freten him, for that they knew him naught. Ibid. 2070.

In a blacke banner was written Envy, Whose hart ever inwardly is fret. Hawes, Past, of Pleas. cap. 35. And, erth, for erth why hast thou envy?
And the erth upon erth to be more prosperous
Than thou thy selfe fretting the inwardly.

Ibid. cap. 42.

Oenothera by it selfe, healeth those vntoward and fretting vlcers, which are the worse and more angry for the handling. Holland's Pliny, XXVI. 14.

I would 'twere something that would fret the string, The master cord on's heart.

Shakespeare, Hen. VIII. UI. 2.

Frontlets, sb. (Exod. xiii. 16; Deut. vi. 8, xi. 18), in the Hebrew, bands, fillets. The Jews, taking these verses literally, used to write certain texts (viz. Exod. xiii. 1—10, xiii. 11—16; Deut. vi. 4—9, and xi. 13—21) on four pieces of parchment, which they made into a square packet with an outer covering of calf-skin, and bound about their fore-heads. Others were fastened on the arm. These were called tephillin, or (in Greek) phylacteries, and are still worn by the Jews. The word 'frontlet' was already in use in English.

A Frontlet, also the part of a hedstall of a bridle, that commeth over the forehead. Frontale. Baret, Alvearie.

Frontlets are known to every good wife, rose-water and vinegar, with a little womans milk, and nutmegs grated upon a rose-cake, applied at both temples. Burton, Anat. of Mel. Pt. 2. Sec. 5. Mem. 1. Subs. 6.

Froward, adj. (Deut. xxxii. 20; 2 Sam. xxii. 27, &c.). Cross, perverse; from A.-S. fram-weard, the opposite of toward.

That no man may to-gider serve God and the world, but if he swerve Froward that one and stonde unstable. Gower, Conf. Am. Prol. p. 32.

St Paul noteth this fault and saith, that they shall not be murmurers nor froward answerers. Latimer, Serm. p. 350.

A man must deal like a rough nurse, and fright Those that are *froward* to an appetite.

B. Jonson, Alch. 11. 5.

Frowardly, adv. (Is. lvii. 17). Perversely.

Frowardly: peruersly, ouerthwartly. Peruerse, pertinaciter, obstinate. Baret, Alwarie.

Frowardness, sb. (Prov. ii. 14, vi. 14, x. 32). Perversity.

The lighter sort of malignitie, turneth but to a crosness, or frowardnesse. Bacon, Ess. XIII. p. 49.

Fulfil, r.t. (Communion Service). In its literal sense, to fill to the full; A.-S. fulfyllan.

Blessid be thei that hungren and thirsten rigtwisnesse: for thei schal be fulfillid. Wiclif, Matt. v. 6 (ed. Lewis).

The bridale was fulfild with men sittynge at the mete. Matt. xxii. 10.

And coneytide to be fulfillid of the crummys that fellen down fro the riche mannes board. Luke xvi. 21.

Hongarye, nedye, wantinge grace, With good he hath fulfilled.

Chester Plays, 1. 97.

With grete gystes to fulfille, He gaffe his sister hym tille.

Sir Perceval, 29.

On the other hand Wiclif uses 'fill' where we should use 'fulfil,' e.g. John xix.

That the scripture schulde be fillid.

Fuller, sb. (Mal. iii. 2; Mark ix. 3). From A.-S. fullere, Lat. fullo, a bleacher, or scourer of cloth.

The spinsters, carders, fullers, weavers.

Shakespeare, Hen. VIII. 1. 2.

The A.-S. fullian is used for 'baptize' in Aelfric's Epistle (Routh's Opusc. II. 172, ed. 3), and the participle yvolled, 'baptized,' is found in Robert of Gloucester, p. 239:

3if 30 wolde, quap pe byssop, as 30ure fader dude, do, And be yuolled in holy water.

John the 'Baptist' is called the 'fulluhtere' in the A.-S. Gospels. In l'iers Ploughman's Vision, 13037, fullynge = baptism.

Furniture, sb. (Gen. xxxi. 34). Fr. fourniture from fournir to furnish. Formerly used in the general sense of 'equipment,' 'accourtements.'

I'ld give bay Curtal and his furniture, My mouth no more were broken than these boys', And writ as little heard.

Shakespeare, All's Well, IL 3.

The Queen of martials

And Mars himself conducted them; both which, being forg'd of gold.

Must needs have golden furniture.

Chapman, Hom. Il. XVIII. 471.

In Moryson's *Itinerary* (p. 10, ed. 1617), 'furnished' is used for 'harnessed.'

G.

Gad, v. i. (Jer. ii. 36; Ecclus. xxv. 25), meaning, as it still does in some dialects, to rove about without any good purpose, gossiping, sight-seeing, and the like.

In Boëtia they burne the axletree of a cart before the doors of the bryde after she is married, signifying that she ought not to gadde abroads. Anatomic of Absurditie, sig. B.

How now, my headstrong! Where have you been gadding? Shakespeare, Rom. and Jul. 1v. 2.

Enuy is a gadding passion, and walketh the streets, and doth not keepe home. Bacon, Ess. IX. p. 30.

It is perhaps a frequentative of go.

Gadder, sb. (Ecclus. xxvi. 8). One who gads about; a gossip.

Gain a loss (Acts xxvii. 21). The Greek is here literally translated; but the English phrase conveys an erroneous idea, as if it meant to incur danger, whereas it can be proved by numerous examples to mean escape or avoid danger. The Geneva version renders it, 'So should ye have gayned this hurt and losse,' and adds in a note, 'that is, ye should have saved the losse by avoyding the danger.'

Gainsay, v. t. (Luke xxi. 15). To speak against, to contradict, resist.

'Will any body gainsay true doctrine, and sound doctrine? Well, let a preacher be sure that his doctrine be true, and it is not to be thought that any body will gainsay it.' If St Paul had not foreseen that there should be gainsayers, he had not need to have appointed the confutation of gainsaying. Latimer, Serm. p. 129.

In Jude 11 Wiclif has azenseiyng for gainsaying; and Pecock (Repressor, p. 130) coined the word rnazenseiabily for 'incontrovertibly.' In O. E. withsay is used in the same sense.

There may no man his hap withsain.

Gower, Conf. Am. 1. p. 312.

Shakespeare (Ham. v. 2) uses 'gain-giving' for 'misgiving.'

Gainsayer, sb. (Tit. i. 9). An opponent. See Gainsay.

Gallant, adj. (Is. xxxiii. 21). Splendid, magnificent. In this sense the word is almost obsolete. From Fr.

galant, It. and Sp. galante, which are derived from gala, which in It., Sp. and Port. signifies 'gay, fine;' O. Fr. gale.

Where we, in all her trim, freshly beheld Our royal, good and gallant ship. Shakespeare, Temp. v. 1.

But these recreations were interrupted by a delight of more gallant show. Sidney, Arcadia, B. I. p. 55. l. 39.

Gallant, sb. (Nah. ii. 5 m.; Zech. xi. 2 m.). A fine brave fellow.

Scarce blood enough in all their sickly veins
To give each naked curtle-axe a stain,
That our French gallants shall to-day draw out,
And sheathe for lack of sport.

Shakespeare, Hen. V. IV. 2.

Galley, sb. (Is. xxxiii. 21). A rowing barge with a low dock. The It. galéa, O. Fr. galie, and Eng. galley are referred to the Lat. galea, a helmet, as galère to galerus. In Med. Lat. galea is a galley, but it is not easy to see how the later meaning is derived from the earlier.

Thus he was compelled to take the seas with his other companions, having in their nauie about a bundred and fortic galleys, all having three owers to a hancke. North's Plutarch, Alcib. p. 220.

In Ralegh's Discor. of Guiana (p. 44) the Spanish word galego is used as the equivalent of galley which had long been in the language.

In the mean time fearing the worst I caused all the carpenters we had to cut down a Gallego bote, which we meant to cast off, and to fit her with banks to row on.

And again (p. 53);

The third day that we entred the river our Galley came on ground.

Garden-house, sb. (2 K. ix. 27). The literal rendering of the Hebrew, which is probably, the name of a

place. At the time of the A. V. a 'garden house' was a summer house. The word is of frequent occurrence in the old dramatists.

Look you, Master Greenshield, because your sister is newly come out of the fresh air, and that to be pent up in a narrow lodging here i' the city may offend her health, she shall lodge a a garden-house of mine in Moorfields. Webster, Northward II. 11. 2.

Garner, sb. (Ps. exliv. 13, Joel i. 17; Matt. iii. 12 Luke iii. 17). An old form of granary, like Sc. girnal, of garnel, from Lat. granaria, a place for storing grain (granum). Chaucer says of the Reeve,

Wel cowde he kepe a gerner and a bynne. Prol. to C. T. 595.

The foweles in the feld, Who fynt hem mete at wynter? Have thei no gerner to go to, But God fynt hem alle.

Piers Ploughman's Vis. 4751.

Earth's increase, foison plenty, Barns and garners never empty.

Shakespeare, Temp. IV. 1.

For the transposition of the r, compare corn, G. kern, which are both akin to granum; also grin and girn.

Garnish, v.t. (2 Chr. iii. 6; Job xxvi. 13; Luke xi. 25, &c.). To adorn, furnish; Fr. garnir.

Bycause as he sayth that there is so moche golde nowe bestowed aboute the garnysshynge of the pecys of the crosse, that there is none lefte for pore folke. Sir T. More, Dial. f. 12a.

Garnish'd and deck'd in modest complement.

Shakespeare, Hen. V. II. 2.

Gat, pret. of Get (Ps. cxvi. 3, &c.), as geat of the A.-S. gitan.

The king himself scant escaped, and with great danger and fear gat him home. Latimer, Serm. p. 387.

Gazingstock, sb. (Nah. iii. 6; Heb. x. 33). This word, of which the meaning is obvious, has become obsolete, though we retain laughingstock. Latimer (Rem. p. 16) has mockingstock.

My thynketh that god hath shewed vs which are apostles, for the hynmost off all, as it were men apoynted to deeth, for we are a gasyng-stocke vnto the worlde, and to the angels, and to men. I Cor. v. 9, Tyndale's version.

Gender, v.t. To beget, produce, engender (Job xxi. 10, xxxviii. 29; 2 Tim. ii. 23), and v. i. to copulate (Lev. xix. 19). From Lat. generare, to beget, engender, as tender from tener, through the Fr. tendre. In Wiclif's earlier version of Zech. xiii. 3 we find:

His fader and moder that gendriden hym, shuln saye to hym, Thou shalt not lyue, for thou hast spoken lesyng in name of the Lord; and his fadir and modir, gendrers of hym, shuln to gidre floche hym, whanne he hath prophecied.

And the later version in Gen. iv. 18 has; Forsethe Enoth gendride Irad, &c.

Generally, adv. (2 Sam. xvii. 11). In the sense of 'together.' It is expressed in Hebrew by the infinitive of the following word, an idiom which is commonly used to intensify the meaning. Sir Philip Sidney (Arcadia, B. 1. p. 44, l. 33), speaking of the several passions of love, fear, anger, joy and sorrow, and the effects they produce, adds,

And so all of them generallie have power towards some good by the direction of reason.

Chapman has 'in general' in the same sense (Hom. Il. 11. 439);

From all these coasts, in general, fully fifty sail were sent.

Generations, sb. (Gen. ii. 4, &c.). A Hebraism for history, genealogy; thus 'the generations of Noah' signifies the account of Noah and his family.

Getting, sb. (Prov. iv. 7). Gain, winnings.

And ther he pyght hys standerd dowyn Hys gettyng more and lesse. Battle of Otterbourne, 1. 74 (Percy's Reliques).

Ghost, sb. From A.-S. gást, G. geist; spirit, breath, opposed to body. Hence ghastly, aghast, &c. The word has now acquired a kind of hallowed use, and is applied to one Spirit only, but was once common.

As wel in body as goost chaste was sche.

Chaucer, Doctor of Physic's Tale, 13458.

It liketh hem to be clene in body and gost.

Id. Wife of Bath's Tale, Prol. 5679.

Fowles in the ayer flyeinge And all that ghoste hath and likynge. Chester Plays, 1. 23.

But this man that I have made, With ghoste of life I will hym gladde. Ib.

And Surrey's Sonnets, fol. 11 b;

A thousand troubles grow To vexe his weried ghost.

'To give up the ghost'=to expire, die (Gen. xxv. 8, 17, &c.).

This holy monk, this abbot him mene I, His tonge out caught, and took awey the greyn; And he gaf up the gost ful softely.

Chaucer, Prioress's Tale, 15083.

We that be citizens of Rome, have a sacred and solemne manner and vse among vs, To close up their eies that lie a dying, and are giving vp the Ghost. Holland's Pliny, XI. 37.

Ghostly, adj. From A.-S. gástlic, spiritual, in which sense it is used in the Pr.-Book more than once: thus, our ghostly enemy' is our spiritual enemy, the devil. The following instances sound somewhat strange to modern ears:

The foure gospellers ben undurstondun bi foure figuris of goostli pryuyte. Wiclif, Prol. to Matt. (ed. Lewis).

That I maye feythfully renne with perfeccyo I this deedly way with very obedyence and with the lyghte of holy feythe, with the whiche lyghte me semeth thou hase made me now lately ghostly drunke. Wynkyn de Worde (Ames, I. p. 159).

And as it is necessary for to have this ploughing for the sustentation of the body, so must we have also the other for the satisfaction of the soul, or else we cannot live long ghostly. For as the body wasteth and consumeth away for lack of bodily meat, so doth the soul pine away for default of ghostly meat. Latimer, Serm. p. 66.

Hence will I to my ghostly father's cell.

Shakespeare, Rom. & Jul. 11, 2.

Gler-eagle, sh. (Lev. xi. 18; Deut. xiv. 17). The German geier denotes a vulture, and Holland in his translation of Pliny constantly uses geir in the same sense. On the authority of Umbricius the augur, Pliny (x. 6) says that

The maner of the Geires is to foresee a carnage, and to fly two or three daies before vnto the place where there wil be any carious or dead carkasses.

Gin, sb. (Lat. ingenium), snare, device, engine, is now found five times in the Auth. Vers. (Job xviii. 9; Ps. cxl. 5, cxli. 9; ls. viii. 14; Am. iii. 5), having, in at least three passages, taken the place of the unused Anglo-Saxon word grin or gyrn (Geneva vers., grenne) of the same meaning, though not etymologically connected.

They dradde none assaut,
Of ginne, gonne, nor skaffaut.
Chaucer, Rom. of the Rose, 4176.

Grin is common in early authors.

And Dauyd seith, be the boord of hem mand into a gryn bifore hem. Wielif, Rom. xi. 9 (ed. Lewis).

Satan neuer more earnestely pitcheth and setteth his snares and grinnes, then whan he perceiveth the mynde and solle of man with notable endeuour to encline and drawe towardes heautly livying. Udal's Erasmus, Luke iv. fol. 37 b.

In the old metrical version of the Psalms (Sternhol and Hopkins, 1599) both words are used, thus:

Then trap them in the gin.

Ps. lxix. 23.

With cordes in my path wayes and gins.

Ps. exl. 5.

Even as a bird, out of the foulers grin, Escaped away, right so it fareth with us.

Ps. exxiv. 7.

The connexion of gin with engine is shewn in the following passage:

For Gigas the geaunt
With a gyn hath engyned
To breke and to bete a-doun
That ben ayeins Jhesus.

Piers Ploughman's Vis. 12582

And of the magic horse in the Squire's Tale (10442) Chaucer says,

He that it wrought, he cowthe many a gyn.

Girded, pp. (Lev. xvi. 4). Girt.

Give place (Gal. ii. 5; Eph. iv. 27). To give way yield.

A daie or twoo before the lord Stanley hauynge in hys bande almoste fyue thousande men, lodged in the same towne, but herynge that the Earle of Richemonde was marshynge thether ward, gaue to hym place. Hall, Rich. III. fol. 28 a.

Then after they had called to God for aide, they beganne the battell, fought fiercelie, neither of both parts giving place till the daie was farre spent. Stow, Annals, p. 132.

But there is no sickenesse of the mynde so grieuous, there is none so great a multitude of great offenses, but it geneth place

and departeth at the commandements of Jesus, Udal's Erasmus, Luke, fol. 80 b.

Glad, v. t. (Ps. xxi. 6 m). To gladden.

Hence I took a thought,
This was a judgement on me; that my kingdom,
Well worthy the best heir o' the world, should not
Be gladded in t by me.

Shakespeare, Hen. VIII. 11. 4.

Glass, sb. (1 Cor. xiii. 12; 2 Cor. iii. 16; Jam. 1, 23). Looking-glass, mirror.

So that I saw my chaunce as perfectely as I sawe my awner image in a glasse. Hall, Rich. III., fol. 10 b.

The glass of fushion and the mould of form.

Shakespeare, Ham. III. 1.

Glede, sb. (Dout. xiv. 13). A.-S. glida, a kite; still in local use.

What is this, an owlo or a glede! By my troutho, sho hathe a grete hede.

Skelton, 1. p. 259, ed. Dyca.

The Kites or Gleeds are of the same kind of Hawkes or birds of prey, only they be greater. Holland's Pliny, x. 10.

Glistering, adj (1 Chr. xxix. 2; Luke ix. 29). From Du. glisteren, G. glitzern, to glisten, glitter, by which in modern usage it has been superseded. Thus Gower describes the wooden horse at Troy as placed upon wheels,

Upon the whiche men inowe With craft toward the town it drowe And goth glistrend agein the sonne.

Conf. Am. 1. p. 80.

Pompous spectacles, glistering pictures, and histrionicall gestures. Sermon by Peter Smart, p. 24.

In Shakespeare we find the common proverb 'All is not gold that glitters' in the form

All that glisters is not gold.

Mer, of Ven. II. 7.

Glout upon, v. t. To glare upon, look eagerly at. Now gloat.

Whosoeuer attempteth any thing for the publike (specially if it pertains to Religion, and to the opening and clearing of the word of God) the same setteth himselfe vpon a stage to be glouted vpon by every euil eye, yea, he casteth himselfe headlong vpon pikes, to be gored by every sharpe tongue." The Translators to the Reader.

Go about, v.t. (Rom. x. 3) is a translation of the Greek $\zeta \eta \tau \epsilon i \nu$, to seek, endeavour, and in this sense is of frequent occurrence. Gower says of the religious hypocrite;

But yet his herte in other stede, Among his bedes most devoute Goth in the worldes cause aboute, How that he might his warison Encrese.

Conf. Am. I. p. 64.

So in Latimer:

I go about to make my fold: you go about to break the same, and kill my flock. Serm. p. 19.

And again,

They rise for the commonwealth, and fight against it, and go about to make the commons each to kill other, and to destroy the commonwealth. *Ibid.* p. 29.

Go aside (Num. v. 12). To swerve from the path of duty.

Go beyond (1 Thess. iv. 6). To overreach.

While he still thought he went beyond her, because his heart did not commit the idolatrie. Sidney, Arcadia, p. 57, l. 28.

The king has gone beyond me; all my glories
In that one woman I have lost for ever.
Shakespeare, Hen. VIII. 111. 2.

Go it up, which occurs Is. xv. 5, seems to be only a transposition of the preposition and its case, of which

instances are sufficiently numerous. The original is 'go up in it.' The following are almost identical usages:

pe see gop hym al a boute, he stont as an yle. Rob. Glouc. p. 1.

The see goth the worlde aboute and alle others goth therto. St Brandan, 18.

Compare also,

Because that now it lies you on to speak.
To the people.

Shakespeare, Cor. 11L 1.

Go to occurs (Gen. xi. 3, 4, 7; xxxviii. 16; 2 K. v. 5, &c.) as a kind of interjection, answering to the Lat agedum / and the Greek aye vov.

Go ye to, good brothren and fathers, for the love of God, go ye to. Latimer, Serm. p. 51.

Wiclif uses 'lo now' and 'doith now' in his version of James iv. 13; v. 1.

Go to: peace, Mouldy; you shall go.
Shakespeare, 2 Hen. IV. 111. 2.

Ay, fashion you may call it; go to, go to.

Id. Ham. I. 3.

God forbid (Gen. xliv. 7, 17; Josh. xxii. 29; Rom. iii. 4, &c.). A strong exclamation, which in the original liebrew and Greek does not take the form of an appeal to the Deity. It is of frequent occurrence.

Godde forbydde that anye manne shoulde for anye thynge earthlye enterpryse to breake the immunitee, and libertye of that sacred Sainctuary. Sir T. More, Rich. 111.; Works, p. 46 b.

God speed (2 John 10, 11). A salutation, signifying literally, good speed or success. In A.-S. gód-spédig signities prosperous, successful.

God speed, fair Helena! whither away!
Shakespeare, Mid. N.'s Dr. 1. 1.

Going forth, sb. (Ez. xliv. 5). An outlet.

For gardens...the contents, ought not well to be, under thirty acres of ground; and to be divided into three parts: a greene in the entrance; a heath or desart in the going forth; and the maine garden in the midst. Bacon, Ess. xLvI. p. 189.

Goings, sb. (Job xxxiv. 21; Ps. lxviii. 24, &c.) Movements.

For these winding, and crooked courses, are the goings of the serpent; which goeth basely upon the belly, and not upon the feet. Bacon, Ess. 1. p. 3.

Good, sb. (1 Chr. xxix. 3). Goods, possessions; A.-S. god in the same sense.

For who was there of you all, that would recken hym selfe Lorde of his own good. Sir T. More, Rich. III.; Works, p. 61 h.

We shall increase our good in doing our duties to the king. Latimer, Serm. p. 513.

Good as, As. This somewhat homely phrase, meaning 'the same as,' 'no better than,' occurs Hebrews xi. 12. The word there translated 'as good as dead' is used in precisely the same sense in Rom. iv. 19: 'He considered not his own body now dead.'

Goodlier, adj. (1 Sam. ix. 2). Comparative of goodly.

My affections
Are then most humble; I have no ambition
To see a goodlier man.

Shakespeare, Temp. 1. 2.

Goodlest, adj. (1 Sam. viii. 16). Superlative of goodly.

Then the kyng of England shewed hymselfe somedele for warde in beautie and personage, the moste goodliest Prince that ever reigned over the Realme of Englande. Hall, Hen. VIII. f. 76 a.

Goodliness, sb. (Is. xl. 6). Beauty.

Goodly, adj. (Gen. xxxix. 6; 1 K. 1. 6; Rev. xviii. 14, &c.). Fair, handsome; A.-S. gódlíc.

And in such sort that his offering might be acceptable to Iupiter, and pleasant to his citizens to behold: did cut downs a goodly straight growen young oke, which he lighted on by good fortune. North's Plutarch, Romulus, p. 30.

But as he was speaking more, Kalander came, and brake off their discourse, with inuiting them to the hunting of a goodly stagge. Sidney, Arcadia, p. 33, l. 20.

And, but he's something stain'd With grief that's beauty's canker, thou mightst call him A goodly person.

Shakespeare, Temp. 1. 2.

Goodman, sb. used (Prov. vii. 19; Matt. xx. 11, xxiv. 43; Luke xii. 39) to denote the master of the house, was formerly in common use, especially when speaking of persons under the rank of gentry, though the glossaries call it a provincialism. Goodman is probably a corruption of the A.-S. gummann or guma, a man; whence brydguma, a bridegroom, G. britatigam. Goodwife would then be a compound in imitation of goodman. In the MS. of the Seven Sages,' the term is applied to one who

Was a knygt of thys contro, And a nobleman was he.

The godemans hert was fulle sore.

Thornton Rom. Introd. ELIV.

No howsholds or ferms in the countrey bath fewer than xl. persones, men and wome, besydes two bondmen, whyche be all vuder the rule and order of the good man & the good wafe of the house. Sir T. More, Utopia, p. 48.

Ther the good-man of the howse was [killed] and the good-wyff sore hurt. Machyn's Diary, p. 34.

The good-man of [the] Volsake with-owt Algatt. Ibid. p. 91.

Gorget, sb. (1 Sam. xvii. 6 m.). A piece of defensive armour worn about the threat. From Fr. gorge,

the throat, connected with Lat. gurges; just as collar is from Lat. collum. It was frequently used for a collar simply, as in the stage directions to Heywood's 1 Ed. IV.

1. 3 we find:

Enter the Lord Mayor, Shore, and Josselin, in their velvet coats and gorgets, and leading staves.

And in Chapman (Hom. Il. vii. 12):

Hector's dart struck Eioneus dead; Beneath his good steel casque it pierc'd above his gorget-stead.

The form gorger is found in Coleridge's Glossary; compare It. gorghiera and Sp. gorjal, and for the two forms gorger and gorget compare lancer and lancet [Lancer].

Gospeller, sb. (Old rubrics). He who reads the gospel at the altar in the Communion Office. In one of the Thornton Romances the Evangelists are called the 'foure gospellorus' (Sir Degr. 1441), from A.-S. godspellere, an evangelist. Latimer says of false preachers:

They be gospellers no longer but till they get riches. Serm. p. 529.

Got him out (Gen. xxxix. 15). Escaped.

Gotten (Job xxxi. 25). The old form of the past participle of the verb *get*. Thus in Latimer's Sermon on the parable of the marriage-feast:

For yo know it is commonly seen, that at a marriage the finest meat is prepared that can be gotten. Serm. p. 457.

Who, travelling towards York,
With much ado at length have gotten leave
To look upon my sometimes royal master's face.
Shakespeare, Rich. II. v. 5.

The word is now used only in the compound *ill-gotton*. The form *igotte* is given in Coleridge's *Glossary*, and Skelton uses *gotted*:

What hast thou gotted in faythe to thy share! Magnificence, \$158 (1. p. 296, ed. Dyce).

But he has besides the form gete, which is nearer the A.-S. geten, pp. of gitan:

To wete yf Malkyn, my lemman, haue gete oughte. The Rowge of Court, 401 (1. p. 45, ed. Dyce).

Governance, sb. (2 Esd. xi. 32; 1 Mac. ix. 31; Collects, &c). Government, direction, or authority.

Eterne God, that thorugh thy purveance Ledest this world by certein governance. Chaucer, Pranklin's Tale, 11178.

Ther wiste no man that he was in dette, So estately was he of governaunce, With his bargayns, and with his chevysaunce.

Prol. 283.

He gaf me al the bridil in myn hand To have the governaunce of hous and land. Wife of Bath's Prol. 6396.

I will say nothing to thee, of the most wise governaunce of the bees, for that there are so many among you, whoo have consumed their best yeares in discribings their life. Gello, Circes, trans. Iden, 1557. sig. N 8, verso.

Governor, sb. (James iii. 4). A pilot; Lat. gubernator, the man at the helm who governs the ship. Thus in Wielif's earlier version of Acts xxvii. 11;

Sothli centurioun bileuede more to the governour, and to the lord of the schipp, than to these thingis that weren seid of Poul.

Sayling and tossyng in a desperate shippe without good maister or governour. Hall, Rich. III. fol. 9 a.

Grace, sb. (Ruth ii. 2, 10). Favour; the literal sense of the word: Lat. gratia.

But aftir wo I rede us to be merye,
And thanks Jubiter of al his grace.

Chaucer, Miller's Tale, 3071.

You have of late stood out against your brother, and he hath ta'en you newly into his grace. Shakespeare, Much Ado, I. 3.

Blunt not his love, Nor lose the good advantage of his grace By seeming cold or careless of his will.

Id. 2 Hen. IV. IV. 4

Gracious, adj. (Prov. xi. 16; Jer. xxii. 23). In the passive sense of filled with grace, graceful; now generally used in the active sense of imparting grace or favour.

In voices well divulged, free, learn'd and valiant, And in dimension and the shape of nature A gracious person.

Shakespeare, Tw. N. I. 5.

For since the birth of Cain, the first male child, To him that did but yesterday suspire, There was not such a gracious creature born.

Id. K. John, 111. 3.

So hallow'd and so gracious is the time.

Id. Ham. I. I.

In beauty, that of favour, is more then that of colour, and that of decent and gracious motion, more then that of favour. Bacon, Ess. XLIII. p. 176.

Graff, v.t. (Rom. xi. 17—24), from Fr. greffer, is now usually written graft. Udal uses both forms:

At this tyme it is inough for you to be grafted in the stocke. from whence through fayth ye may receive life.... Ye be yobrauches of this vine, wherein ye are freely graffed. Udai's Erasmus, John xv. fol. 80 b.

I was som tyme a frere, And the coventes gardyner For to graffen impes.

Piers Ploughman's Vis. 2746.

Nay, you shall see my orchard, where, in an arbour, we will eat a last year's pippin of my own graffing. Shakespeare, 2 Hen. IV. v. 3.

The participle graft for graffed occurs in Rich. III.

Her royal stock graft with ignoble plants.

The word is probably derived from A.-S. grafan, to dig, carve, grave.

Grave, v.t. from A.-S. grafan, G. graben, to dig (comp. Gr. γράφω), occurs in Ps. vii. 16 (Pr.-Bk.), in which sense it is still used provincially. It was once common: thus, in *Promp. Parvul.*:

Gravyn, or grubbyn yn be erthe. Fodio. Gravynye, or delvynge. Fossio.

So Chaucer:

That benched was on turves fresh ygrare.

Legend of Good Women, 204.

And next the shrine a pit than doth she grave.

1bid. 678.

In Is. xxii. 16 ('grareth an habitation in the rock'), the idea of cutting out or carving is predominant (comp. Ex. xxviii. 9).

Men mowe so longe graven in a stone,
Til som figure therinne emprinted be.
Chaucer, Franklin's Tale, 11142.

Greaves, sh. (1 Sam. xvii. 6). Plates of brass, or other defensive covering, for the front of the legs, well known as parts of ancient armour; Wielif has 'leg-harneis.' From the Fr. grèce, which means the shin of the leg.

My selfe have seene one named Athanatus, do wonderfull strange matters in the open shew and face of the world, namely, to walke his stations upon the stage with a cuirace of lead weighing 500 pound, hooted besides with a pair of buskins or grouses about his legges that came to as much in weight. Holland's Pliny, vii. 20.

Whether of two, and men at armes divise,
The greauss, or guyses were the surer guard.
Drayton, Battle of Agincourt, 285.

In a marginal note Drayton explains 'greaves' as 'Armings for the thigh and legge.'

Grecia, sb. (Dan. viii. 21; x. 20; xi. 2). Greece.

As when the Romans made a warre for the libertie of Grecia. Bacon, Ess. XXIX. p. 127.

Grecians, sb. (Joel iii. 6; Acts vi. 1, ix. 29, xi. 20). Greeks.

One of the later schools of the *Grecians*, examineth the matter, and is at a stand, to thinke what should be in it, that men should love lies. Bacon, Ess. 1. p. 1.

Greekish, adj. (2 Mac. iv. 10). Greck.

And such again

As venerable Nestor, hatch'd in silver, Should with a bond of air, strong as the axletree On which beaven rides, knit all the *Greckish* ears To his experienced tongue.

Shakespeare, Tr. & Cr. 1. 3.

Greet, v.t. (1 Sam. xxv. 5; Rom. xvi. 3, &c.). A.-S. grétan, to go to meet, welcome, salute; Germ. grüssen.

'Louerdinges,' he sede, 'habbep nou god dai, And gretep wel mi fader pe king.

Robert of Gloucester, p. 554.

Go pronounce his present death, And with his former title greet Macbeth.

Shakespeare, Macb. 1. 2.

Greeting, sb. (Matt. xxiii. 7; Acts xv. 23, &c.). Salutation.

And you are come in very happy time To bear my greeting to the senators.

Shakespeare, Jul. Cæs. 11. 2.

Grief, sb. (Is. liii. 3, 4). Used of bodily as well as of mental pain. The Hebrew word rendered 'grief' in the passages quoted is elsewhere translated 'sickness' (Deut. vii. 15, xxviii. 59, 61, &c.) and 'disease' (2 K. i. 2, &c).

This hearbe Tabaco, hath perticuler vertue to heale griefes of the heade. Frampton, Joyfull Newes out of the New-found Worlde, fol. 35 a.

Can honour set to a leg? no: or an arm? no: or take away the grief of a wound? no. Shakespeare, I Hen. IV. v. 1.

Grieve, v. t. (Gen. xlix. 23). To inflict bodily pain, to wound. See GRIEF, GRIEVOUS, GRIEVOUSLY.

Grievous, adj. (Gen. xii. 10; Jer. z. 19). Painful, severe.

Girding with grievous siege castles and towns.

Shakespeare, Hen. V. 1. 2.

Why then let grierous, ghastly, gaping wounds
Untwine the sisters three!

Id. 2 Hen. IV. 11. 4.

Grievously, adv. (Matt. viii. 6, xv. 22). Soverely.

There dyed in all vpon yo kings side sixteene C. and foure M. were greenously ewounded. Holinshed, p. 1140.

Grin, r. i. (Ps. lix. 6, 14, Pr.-Bk.). To snarl like a dog: an imitative word. The Isl. grenian is to roar like a lion (1 Pet. v. 8).

Small curs are not regarded when they gris,
But great men tremble when the lion roam.
Shakespeare, 2 Hen. VI. III. 1.

It also occurs in the form girn;

But the gardiners litle curres that bald and barked beneath, had wakened the greyhound with their barking, who at the first began to answere them with a soft girning. North's Plutarch, Aratus, p. 1084.

Grin, sh. (Job xviii, 9; Ps. exl. 5; exli. 9). The old form of 'gin' in the od. of 1611. See Gin.

Grinders, sb. A.-S. grinders tex, molars, or jaw-tooth, so called from the part they take in masticating the food. In Eccl. xii. 3, the word is a literal translation of the Hebrew. In Job xxix. 17, where the margin has 'grinders,' the word in the original means jace-teeth, or check-teeth.

The great grinders which stand beyond the eye-teeth, in no creature whatsoeuer doe fall out of themselves. Holland's Pliny, XI. 37.

Grisled, pp. (Gen. xxxi. 10, 12; Zech. vi. 3, 6), of a greyish colour; G. greis, gray, Fr. gris: it is now spelt grizzled. As a parallel instance of change of spelling compare puzzled, which in Baeon's Essays is constantly spelt pusled.

Growen, pp. (Gen. xxxviii. 11, &c.). The old form of 'grown' in the ed. of 1611.

I commend rather, some diet, for certaine seasons, then frequent use of physicke, except it be growen into a custom. Bacon, Ess. XXX. p. 132.

Grudge, v. i. (Ps. lix. 15). To grumble, murmur, and like both these an imitative word. In O. E. it occurs in the form gruche, grucche.

Som tyme cometh grucching of avarice, as Judas grucche lagens the Maudeleyn, whan sche anoynted the hed of oure Lord Jhesu Crist with hir precious oynement. Chaucer, Parson's Tale.

After bakbytyng cometh grucching or murmuracioun. Id.

In this I might murmur and grudge against God. Latimer, Rem. p. 361.

And in Shakespeare's Tempest, 1. 2, Ariel reminds Prospero that he had

Served

Without or grudge or grumblings.

Guestchamber, sb. (Mark xiv. 14; Luke xxii. 11). A room for the accommodation of guests.

A guestes chamber. Hospitale cubiculum. Baret, Alvearie, s. v.

Guilty of (Num. xxxv. 27, 31; Matt. xxvi. 66; Mark xiv. 64). This phrase in the two last passages must be

distinguished from the usage of the same in Num. xxxv. 'finilty of blood' and 'guilty of death' in the latter signify simply guilty of murder or blood-shedding; while in Matthew and Mark 'guilty of death' denotes 'deserving death,' like the Latin 'reus mortis' of the Vulgate, of which it is an imitation, having been retained from Wichi's Version.

H.

Habergeon (Ex. xxviii. 32, xxxix. 23; 2 Chron. xxvi. 14; Neh. iv. 16; Job xli. 26). A little coat-of-mail covering the head and shoulders. The hauberk and habergeon are apparently the same in derivation, but they are distinct terms in old writers.

And next his schert an aketoun,
And over that an haberjoun,
For persyng of his hert;
And over that a fyn hauberk, &c.

Chaucer, Sire Thopas.

Some dond a curace, some a corslet bright, An hawberke some, and some a haberion.

Fairfax, Tasso, 1. 72.

Clothid with the haburioun of rightwysnesse. Wielif, Effect. vi. 14 (ed. Lewis).

And thei hadden haburiouns as youn haburiouns. Apoc. ix. 9.

'And be ye apparelled or clothed,' saith Paul, 'with the habergeon or coat-armour of justice.' Latimer, Serm. p. 29.

With the Jacke or haberion made of the righteousnesse of all the vertues enangelycall. Udal's Erasmus, Luke, fol. 183 b.

The word is from the Fr. haubergeon, A.-S. heals-beorga, 'neck-covering,' O. Germ. halsberc, O. Fr. halberc, hauberc, It. usberyo, and osbergo (Dies). Cotgrave gives

Haubergeon: m. (The Diminutiue of Haubert;) a little coat of maile; or, only sleeues, and gorget of maile.

Had, pp. (Acts xxv. 26). A singular usage of this participle, corresponding to that of the Lat. habitus, was once common.

And after secrete meting & comunicacion had. Sir T. More, Rich. III.; Works, p. 69 f.

From which I could not rise but with dishonour, Unless upon some composition had.

Heywood, 2 Edw. IV. I. 4.

Haft, sb. (Judg. iii. 22). A.S. hæft, from hæfed, p. part. of habban to have or hold; that by which anything is held, a handle.

But yet ne fond I nought the haft, Which might unto the blade accorde.

Gower, Conf. Am. II. p. 32.

When I am in bad estate, I flesh my selfe on euill and abandon my selfe through dispaire, and run to a downefall, and (as the saying is) cast the haft after the hatchet. Montaigne's Essays, Florio's trans. III. 9, p. 566 (ed. 1603).

The Haft, hilt, or handle of any toole, or weapon. Manubrium. Baret, Alvearie, s. v.

Hale, v.t. (Luke xii. 58; Acts viii. 3). From Fr. haler, to pull with force; now common in the form haul.

Diseases that violently hale men to death everlasting. Udal's Erasmus, Luke, pref.

Cassandra yet there sawe I how they haled From Pallas house, with spercled tresse vndone. Sackville, Induction, fol. 212 a.

Even like a man new haled from the rack, So fare my limbs with long imprisonment. Shakespeare, 3 Hen. VI. II. 5.

The plebeians have got your fellow-tribune And hale him up and down.

Id. Cor. v. 4.

Halt, adj. lame, crippled, from A.-S. healt, i.e. held; restrained, occurs Matt. xviii. 8; Mark ix. 45; Luke xiv. 21, John v. 3.

Halt, v. i. (Gen. xxxii. 31; Ps. xxxviii. 17). To limp, walk lamely; A.-S. healtian.

Before he could determine, comes in a fourth, halting on foote, who complained to Basilius. Sidney, Arcadia, p. 63, 1. 29.

The king would have given vnto him [Simon de Sentliz] Judith the widowe of Earle Walthcofus, but shee refused him, because that hee halted on the one legge. Stow, Annals, p. 155.

Hand, sb. In the phrases 'on this hand and on that hand' (Ex. xxxviii. 15); 'on either hand.' We should now use 'side.' Among the works of the sculptor Scopas was

The fierie goddesse Vesta, sitting in a chaire, accompanied with two hand-maidens set vpon the ground of each hand of her. Helland's Pliny, xxxvi. 5.

Hand, sb. 'To fall in hand with' is used in the sense of 'to take in hand, undertake.'

For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus. The Translators to the Reader.

Similarly, 'to be in hand with' to have in hand, or to take in hand, to deal with.

Like as therefore, Thales the wise, being importuned by his mother (who pressed hard upon him) to marrie; pretily put her off; shifting and avoiding her cunningly, with words: for at the first time, when she was in hand with him, he said unto her: Mother, it is too scone, and it is not yet time: afterwards, when he had passed the flower of his age, and that she set upon him the second time, and was very instant: Alas mother, it is now too late, and the time is past. Holland's Plutarch, p. 691.

But because we are not in hand with true measure, but with popular estimation & conceit, it is not amisse to speak somewhat of the two former. Bacon, Adv. of L. 1. 3. § 1.

Hand, in the phrase 'at your hand' (Is. i. 12), is apparently a Hebraism. It is found however in old English writers. Alexander provided for the family of Darius,

That they should have at his handes all that they had of Darius before, when he had his whole kingdome in his handes. North's Plutarch, Alex. p. 728.

Hand, at no. By no means.

And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpenesse of wit, or deepenesse of iudgement, as it were in an arme of flesh? At no hand. The Translators to the Reader.

Handbreadth, sb. (Ex. xxv. 25; Ps. xxxix. 5). A measure of length now rarely used: a palm; A.-S. handbræd. [See Cubit.] Horses are still measured by hands; compare Ez. xl. 43.

Others have thought, that it [the grape of Amomum] commeth from a shrubbe like Myrtle, & carieth not aboue a hand-bredth, or 4 inches in height. Holland's Pliny, XII. 13.

Handle, v. t. (Prov. xvi. 20; 2 Cor. iv. 2). To treat; A.-S. handlian: like Lat. tracture, which has the same metaphorical sense.

Your now handling of me gives me reason to confirme my former dealing. Sidney, Arcadia, p. 45. l. 46.

I did in the beginning separate divine testimonie, from humane; which methode, I have pursued, and so handled them both apart. Bacon, Adv. of Learning, 1. 8. § 6.

Handmaid (Gen. xvi. 1, &c.) or Handmaiden (Luke i. 48), sb. A female servant.

With that she broke the silence once againe,
And gaue the knight great thanks in little speach,
She said she would his handmaid poore remaine,
So far as honours lawes received no breach.
Fairfax, Tasso, IV. 85.

Pliny enumerates among the works of the sculptor Scopas a statue

Of the fierie goddesse Vesta, sitting in a chaire, accompanied with two hand-maidens set upon the ground of each hand of her. xxxvi. 5. Holland's Trans.

Handstaves, sb. (Ez. xxxix. 9). Weapons of some kind. The margin gives 'javelins,' but the word itself is a literal rendering of the Hebrew.

Handweapon, eb. (Num. xxxv. 18). A literal rendering of the Hobrew.

Handywork, sb. (Ps. xix. 1). Workmanship; A.-S. handweorc.

In the chappell of Iuno, there is the goddesse her selfe curiously made in marble, the handy worke of Dionysius and Polycles. Holland's Pliny, XXXVI. 5.

Hap, sb. Like the Icelandic happ and Welsh hap, in the sense of 'chance, fortune,' occurs Ruth ii. 3. It is now seldom used except in composition, as in mishap, perhaps, haply, hapless, &c. It was once common.

For evermor we moste stond in drede
Of hap and fortun in our chapmanhede.
Chaucer, Shipman's Tule, 14649.

Blissed is that man whiche shall have the happe to eate breade in the kyngdome of God. Udal's Erasmus, Luke, fol. 116 b.

It was Theseus happe to light upon her, who caried her to the citie of Aphidnes, because she was yet too young to be maried. North's Plutarch, Thes. p. 17.

Each day still better other's happiness;
Until the heavens, envying earth's good kap,
Add an immortal title to your crown!
Shakespeare, Rich. II. 1.

By Him that raised me to this careful height From that contented hap which I enjoyed. Id. Rich. III, 1, 3.

Haply, adv. (1 Sam. xiv. 30; Mark xi. 13). Perchance, perhaps; derived from the preceding.

Lest haply by occasion of that commendation those duties should come to be neglected, which are to be performed on peril of damnation. Latimer, Rem. p. 354.

Hard, adv. (Ps. lxiii. 8; Acts xviii. 7). Close, near.

For it is as a tongue or a great barre of earth, broad enough, that separateth a great lake on the one side, and the sea on the other, the which doeth ioyne hard to a great hauen. North's Plutarch, Alexander, p. 731.

Indeed, my lord, it follow'd hard upon.
Shakespeare, Ham. 1. 2.

It still remains in use in the phrase hard by:

This thing did the centurion well apperceiue and marke, who purposely stood hard by the crosse. Udal's Erasmus, Luke, fol. 173 a.

The idea is from hard substances being usually compact, close in texture. In its still common meaning of austere, strict in money matters' (compare near, close), it occurs Matt. xxv. 24.

Hardly, adv. (Matt. xix. 23). With difficulty; which is its literal meaning.

So hardly he the flitted life docs win Vnto her natiue prison to retourne.

Spenser, F. Q. 1. 7. § 21.

Hardness, sb. (2 Tim. ii. 3). Hardship.

The cause of my desier to have them ys, for that they be hard, and wyll abyde more pains than our men, tyll they have byn well trayned with hardnes as they have byn. Leycester Correspondence, p. 26.

It was a pittifull thing that Perseus was driven to do and suffer at that time. For he came downe in the night by ropes, out of a litle straight window vpon the wals, and not only him selfe, but his wife and litle babes, who never knew before what flying and hardnes ment. North's Plutarch, Paulus Æmilius, p. 275.

The men are very strong, of able bodyes, and full of agility, accustoming themselves to endure hardnes. Strachey, Hist. of Trav. into Virginia, p. 68. Hakluyt Soc.

It is also found in Skelton (Vol. 1. p. 146, ed. Dyce):

Now, Jesu, for thy great goodnes, That for man suffred great hardnes, Saue vs fro the deuyls crucines,

And to blys vs send.

Harness, sb. formerly signified accoutrements in general, whether for man or horse, like the Fr. harnois. (). harnisch, It. arnese. The etymology of the word is doubtful. Diez refers it to the Welsh haiarn, iron, whence haiarnaez, instruments of iron, from which through the Eng. harness the word was adopted into the Romance languages. In the Promptorium Parvulorum four meanings are given: raimont, weapons, utensils for household use, and horse-trappings.

Have heere my trouthe, to morwe I nyl not fayle, Withouten witying of eny other wight,
That heer I wol be founden as a knight,
And bryngen harneys right inough for the.
Chaucer Knight's Tale, 1615.

And therwith a doore clapped, and in came rushyng men in harneyes as manye as the chamber could hold. Hall, Edw. V. fol. 14 b.

He was able, and did find the king a harness, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his harness when he went unto Blackheath field. Latimer, Serm. p. 101.

The word occurs in the sense of armour 1 K. xx. 11, xxii. 34; 2 Chron. xviii. 33, ix. 24; Ps. lxxviii. 9 (Pr.-Bk.).

Harnessed, pp. (Ex. xiii. 18). Armed; the marginal reading is 'fivo in a rank,' from a doubt as to which of two similar roots the Hebrew word belonged. The meaning in the text is still preferred; the same Hebrew word being translated armed in Josh. i. 14, iv. 12; Judges vii. 11, with the same marginal reading in two cases. In 1 Mace. iv. 7 harnessed is applied to a camp, the

Greek being τεθωρακισμένην, 'provided with a breast-work' (θώραξ).

And at their commyng hym selfe with the duke of Buckyngham stode, harnessed in olde euil fauoured briganders. Hall, Edw. V. fol. 15 b.

Harp, v. i. (1 Cor. xiv. 7; Rev. xiv. 2). To play upon the harp; used now only in a metaphorical sense; A.-S. hearpian.

Robert of Gloucester (p. 272), describing Anlas's visit to the camp of Athelstane, says:

Menestral he was gode ynou, & harpare in eche poynte To Abelston pauylon myd ys harpe he wende, And so wel wyboute harpede, bat me after hym sende.

Manye hundred of aungeles, Harpeden and songen. Piers Ploughman's Vis. 12903.

Hart, sb. (Deut. xii. 15, Ps. xlii. 1). The stag, or male deer; hind being the female: Du. hart, A.-S. heort.

And the hart swam over, and as Sir Gawaine would have followed after, there stood a knight on the other side and said 'Sir knight, come not over after the hart, but if thou wilt just with me.' King Arthur, c. 50, Vol. I. p. 100.

Haste, v. i. (Gen. xviii. 7). To hasten. Obsolete in prose.

She ran, and hasted after him that fled, Through frost and snow, through brier, bush, and thorne. Fairfax, Tasso, XVI. 39.

Haste, v. t. (Ex. v. 13). To hasten, hurry.

Good my brother Troilus,
Tell you the lady what she is to do,
And haste her to the purpose.
Shakespeare, Tr. and Cr. IV. 3.

Haunt, v. t. (Fz. xxvi. 17). To frequent, use frequently.

While ye love lordes
That lecherie haunten,
And lakketh noght ladies
That loven wel the same.

Piers Ploughman's Vis. 1462.

The Duke & his armye the xxv. day of the sayd moneth removed to a vilage called Lyhome, & had there great pillage: for this toune was muche haunted of marchauntes and there kept great markettes. Hall, Hen. VIII. f. 119 a.

He, redundant (Josh. xxii. 22).

Christ our Saviour he sheweth us how we shall make ready ourselves. Latimer, Rem. p. 60.

The Dauphin is preparing hitherward,
Where heaven He knows how we shall answer him.
Shakespeare, K. John, V. 7.

Headband, sh. (Is. iii. 20). A band or fillet worn on the head.

A riband: lace, or keadband. Tenicla.

Barot, Alvearie, s. v.

Headstone, sb. (Zech. iv. 7). The chief or topmost stone of a building.

Head-tire, sb. (1 Esd. iii. 6). A head-dress. See Tire.

Heady, adj. (2 Tim. iii. 4). Headstrong, restive; used of horses.

Quicke wittes also be, in most part of all their doinges, overquicke, hastie, rashe, headie, and brainsicke. Ascham, The Scholemaster, p. 13 (ed. Mayor).

Headie, vnbridled, or vnrulie. Effrænus.
Baret, Alvearie, s. v.

Headier is used in Shakespeare, Lear, 11. 4.

I'll forbear:

And am fall'n out with my more headier will, To take the indisposed and sickly fit For the sound man.

Health, sb. (Ps. lxvii. 2). A.-S. hælð, connected with. G. Heil, Eng. heal, hail, hale, whole, and O. E. heil or hele. In this passage quoted, 'saving health' is the rendering of the Hebrew word which is more frequently translated 'salvation.' So in Eph. vi. 17 'the helmet of salvation' was in our older version 'the helmet of health,' as in Latimer (Serm. p. 31):

'Take also the helmet or headpiece of health,' or true health in Jesus Christ; for there is no health in any other name: not the health of a grey friar's coat, or the health of this pardon or that pardon.

And in Gower (Conf. Am. Prol. i. p. 39):

So may he winne worldes welthe And afterwarde his soule hellhe.

The A.-S. hælend, 'healer,' is used to denote 'the Saviour.'

Heat, pp. (Dan. iii. 19). The old form of 'heated' in the ed. o. 1611.

The iron of itself, though heat red-hot,
Approaching near these eyes, would drink my tears.
Shakespeare, K. John, IV. I.

Heaviness, sb. (Ezr. ix. 5; 1 Pet. i. 6). Sadness: from the following:

Who feleth double sorwe and hevynesse But Palamon?

Chaucer, Knight's Tale, 1456.

Clar. I am here, brother, full of heaviness.
Shakespeare, 2 Hen. IV. IV. 5.

You promised, when you parted with the king, To lay saids life-harming heaviness, And entertain a cheerful disposition.

Id. Rich. II. 11. 2.

Heavy, adj. (1 K. xiv. 6, xx. 43, &c). Sad, pensive. A.-S. hefig, connected with heaf, and heaf, mourning.

Whan the king awoke, hee was passing heavy and right pensive of his dreame. King Arthur, c. 17, vol. 1. p. 43.

Hell, sb. (Ps. xlix. 14, Pr.-Bk.). Rarely used with the definite article. Coverdale's version of Prov. i. 12. is:

Let us swalowe the vp like you hell, let us deuoure the quycke and whole, as those that go downe into the pytt.

Helps, sh. (1 Cor. xii. 28). The plural is used in the same way by Bacon (Ess. xi. p. 41);

Embrace, and invite helps, and advices, touching the execution of thy place; and doe not drive away such, as bring thee information, as medlers; but accept of them in good part.

Helve, sb. (Dout. xix. 5). A.-S. helf, the handle, or wooden part of an axe. The Heb. is simply 'wood.' 'To throw the helve after the hatchet,' is a proverb used of those who give up a thing in despair, or who, having gone into one extravagance, recklossly rush into another.

When I am lean, I feed upon mischief; I abandon my self through despair; let my self go towards the Precipice, and, as the saying is, Throw the Helve after the Hatchet. Montaigne, Ess. B. III. c. 9. Cotton's trans. p. 272, ed. 1685.

The word itself is still in use in some parts of England.

Her, pron. (Gen. xxxviii. 14). Used for the reflexive pronoun 'herself.'

Herdman, sb. (Gen. xiii. 7, 1 Sam. xxi. 7). A herdsman, of which word it is the older form. (Compare bondman and bondsman.)

The people beyng now amased and comfortles, as shepe without a shepeherd, or beastes without an herdman. Hall, Hen. IV. fol. 15 b.

Hewen, pp. (Ex. xx. 25). The old form of 'hewn' in the ed. of 1611.

And kynge Richarde him selfe was slaine in felde hacked and hewen of his enemies. Hall, Rich. III., fol. 4 a.

High, adj. (Prov. xxi. 4). Haughty.

How far brought you high Hereford on his way?
Shakespeare, Rich. II. 1. 4.

But, with a proud majestical high scorn, He answer'd thus: 'Young Talbot was not born To be the pillage of a giglot wench.' Id. 1 Hen. VI. IV. 7.

High day, (Gen. xxix. 7). Broad daylight. Shake-speare uses 'great' in the same way.

It is great morning, and the hour prefix'd Of her delivery to this valiant Greek Comes fast upon.

Shakespeare, Tr. and Cr. IV. 3.

It is great morning. Come, away!
Cym. IV. 2.

Highminded, adj. (Rom. xi. 20; 1 Tim. vi. 17; 2 Tim. iii. 4). This word appears to have been introduced into the language by means of the translations of the Bible; to be high-minded' being the literal rendering of the Greek ψηλοφρονείν which occurs in the first two passages quoted.

From all these spirites is the holy ghoste separated and dissevered, whiche maketh men for proude and high-mynded, meke and mylde. Erasmus on the Creed, Eng. tr. fol. 95 a.

The magistrates were wicked, lofty, and highminded. Latimer, Serm. p. 356.

We have a common saying amongst us, when we see a fellow sturdy, lofty, and proud, men say, 'This is a saucy fellow'; signifying him to be a high-minded fellow, which taketh more upon him than he ought to do, or his estate requireth. Ibid. p. 464.

Hind, sb. (Gen. xlix. 21; Ps. xviii. 33). The female deer; A.-S. Hynd, G. Hinde.

As when a chased hinde her course doth bend To seek by soile to finde some ease or good.

Fairfax, Tasso, VI. 109.

Hindermost, adj. (Gen. xxxiii. 2, Jer. l. 12). Hindmost. Compare, for the form of the word, innermost, nethermost, uppermost, in which the superlative termination is grafted upon the comparative form. Chaucor uses hynderest in the same sense (Prol. to C. T. 624).

In the hindermost, or furthermost part of the house. Ultimis in sedibus cat conclave inths. &c. Baret, Alrearie, s. v.

Hire, sb. (Gen. xxx. 18; Mic. i. 7). A.-S. hýr, wages, pny. Latimer (Serm. p. 62) says of good prelates:

Great is their business, and therefore great should be their hire.

In the earlier of Wiclif's versions Rom, vi. 22 is rendered:

Treuli the hyris of synne, deeth.

His, where we should now use its, occurs frequently in the Bible; indeed, the latter usage does not occur at all in the A. V. of 1611, and very sparingly in old writers generally. Examples are almost unnecessary, but the following may be taken:

For this cause the Turkes banish learning from amongst them, because it is everieday setting men together by the eares, moving strange contentions and alterations, and making his professors faint-hearted and effeminate. Nashe, Terrors of the Night, fol. ij. rev.

His brandish'd sword did blind men with his beams. Shakespeare, 1 Hen. VI. 1. 1.

Learning hath his infancy, when it is but beginning, and almost childish: then his youth, when it is luxuriant and invenile: then his strength, when it is solide and reduced: and lastly, his old age, when it waxeth dry and exhaust. Bacon, Ess. LVIII. p. 238.

So Caxton's Myrrour of the Worlde treats, amongst other things, of:

Europe and his contrees; of Affricque and his regyons and contrees.

In Matt. vi. 33, 'his righteousness,' and I Cor. xv. 38, 'every seed his own body,' the antiquated usage causes ambiguity, there being nothing in the English to prevent our taking his to refer to God in each case, whereas in one case it refers to 'kingdom of God,' and in the other to 'seed.'

His, as the sign of the possessive case, occurs in the 'Prayer for all sorts and conditions of men;' also Deut. x. 6; Judith xiii. 9; 1 Esdras iii. 8, and probably in other passages.

The form ('s) is merely a contraction of the old Saxon genitive termination -es.

For that same Brute, whom much he did aduaunce In all his speach, was Syluius his son. Spenser, F. Q. III. 9. § 48.

Mars his true moving, even as in the heavens So in the earth, to this day is not known. Shakespeare, I Hen. VI. 1. 2.

And left us to the rage of France his sword.

Id. 1 Hen. VI. 1v. 6.

Once in a sea-fight 'gainst the count his galleys I did some service.

Id. Twelfth Night, III. 3.

O you, my lord? By Mars his gauntlet, thanks.
Id. Tr. and Cr. 1v. 5.

But by the forge that stithied Mars his helm, I'll kill thee everywhere.

Rid. 1v. 5.

In characters as red as Mars his heart Inflamed with Venus.

Ibid. v. 2.

Edward the Second of England, his queen, had the principall hand, in the deposing and murther of her husband. Bacon, Ess. XXIX. p. 78.

In Ruth iii. c. we find 'By Naomi her instruction Ruth lieth at Boaz his feete.'

Hitherto, used as an adverb of place (Job. xxxviii. 11). Up to this point.

England, from Trent and Severn hitherto,
By south and east is to my part assign'd.
Shakespeare, 1 Hen. IV. 111. 1.

Ho! (Is. lv. 1, &c.). An exclamation used for the purpose of calling attention.

What, are you up here, hot speak.

Shakespeare, Tr. and Cr. V. 2.

Ho! bid my trumpet sound.

Ibid. v. 3.

Stand, ho / yet are we masters of the field.

Ibid. V. 10.

Hoar, adj. (1 K. ii. 6; Is. xlvi. 4). Hoary, white; A.S. har.

And thanne mette I with a man, A myd-lenten Sonday, As Acor as an hawethorn, And Abraham he highte.

Piere Ploughman's Vis. 11154.

He shall dye and thy serualites shall brynge his hore heares with sorowe to his grave. Erasmus on the Creed, Eng. tr. fol. 8: b.

The leaves [of Mouse-ear] he small and little, and white hoare next to the ground, and hairy also. Lyte's Herbal, p. 95.

Hoise, v.t. (Acts xxvii. 40). To hoist; from Fr. hausser.

Finally, that beyng hoighced vp vpō the crosse, he should bee pute to death. Udal's Erasmus, Luke, fol. 175 a.

He, mistrusting them,

Hoised sail and made away for Brittany.

Shakespeare, Rich. III. IV. 4.

We'll quickly hoise Duke Humphry from his seat.

Id. 2 Hen. VI. 1.1.

The form 'hoist' was in use at the same time.

For this is that same house, ye proucker, with whome God dooeth by his Prophetes so often tymes chyde and bralle, & which so ferrefoorth fel from theyr God, that his onely soone they hoilsted vp and nayled on the crosse. Udal's Erasmus, Luke, fol. 181 b.

Hoist me this fellowe on thy backe Dromo, and carrie him in. Baret, Alvearie, s. v.

Hold, v. t. In the phrases 'hold guiltless' (Ex. xx. 7), 'hold innocent,' (Job ix. 28), and as used in Matt. xxi. 20 is like G. halten.

But if by chance in some places they range a litle to boldly out of the boundes or limites of true apparance, and have no manner of conformity with any crediblenes of matter: the readers in curtesie must needes hold me excused. North's Plutarch, Thes. p. 2.

Hold, sb. (Judg. ix. 46, 49; I Sam. xxii. 4, &c.). A fortress. The origin of the word is analogous with that of the more usual keep, but it is now only found in the compound stronghold. In the 4th Article of the treaty between England and Scotland in the reign of Richard the Third, it is provided:

That all other castelles, holdes and fortresses, shall peaceably remain in the hads of the possessor. Hall, Rich. III. fol. 19 a.

In some editions of Chaucer the word appears in the form holte in one passage (Man of Law's Tale, 4927).

Til atte last

Under an holte, that nempnen I ne can, Fer in Northumberland, the wawe hir cast.

He threats to burne Arontes forteresse, And murder him valesse he yeeld the hold. Fairfax, Tasso, IV. 59.

Hold battle (1 Macc. vi. 52). To engage.

Holden (Luke xxiv. 16). The old form of the past participle ended in -en (A.-S. healden); one of the many inflections that are fast disappearing.

Ne han martired Peter ne Poul, Ne in prison holden.

Piers Ploughman's Vis. 10145.

I summon your grace to his majesty's parliament, Iloiden at Bury the first of this next month.

Shakespeare, 2 Hen. VI. II. 4.

Hold to, meaning 'cling' or 'cleave to,' occurs Matt. vi. 24, Luke xvi. 13.

Men are accustomed, after themselves and their owne faction to incline to them which are softest, and are least in their way in despite and derogation of them that hold them hardest to it. Bacon, Colours of Good and Evil, 1. p. 248.

The similar phrase hold with occurs Acts xiv. 4; lban. x. 21.

For it is a desperate case, if those, that hold with the proceeding of the state, be full of discord and faction. Bacon, Ess. xv. p. 62.

Holpen, pp. (Ps. lxxxiii. 8; Dan. xi. 34, &c.). Helped. The old form of the past participle of the verb help; A.-S. helpan, pp. holpen.

If there be no third place, prayer for the dead is in vain; for those that be in heaven need it not; those that be in hell cannot be holpen by it. Grindal, Rem. p. 25.

Ye have no need to be holpen with any part of my labour in this thing. Latimer, Serm. p. 34.

The form 'holp' is also common.

Heo hath holpe a thousand out Of the develes punfolde.

Piers Ploughman's Vis. 3756.

By foul play, as thou say'st, were we heaved thence, But blessedly holp hither.

Shakespeare, Temp. 1. 2.

Homeborn, adj. (Ex. xii. 49, Jer. ii. 14). In the former passage it signifies 'native' as opposed to 'foreign'; in the latter it is used of a slave born in the house, and corresponds to the *vernaculus* of the Vulgate.

Honest, adj. occurs frequently, in its original sense of 'honourable, comely,' (Lat. honestus). This is more strongly brought out by Wiclif:

And the membris that ben unhonest han more honestee. for oure honeste membris han nede of noon. 1 Cor. xii. 23 (ed. Lewis).

And every honeste officer of the kynge was richely appareled, and had chaynes of golde. Hall, Hen. VIII. fol. 75 b.

The Greek word in almost every passage is καλός, a word which is applied to moral as well as to physical beauty, and to whatever is clevated in virtue.

Honesty, sb. (1 Tim. ii. 2). Becoming deportment. Shakespeare uses it, when applied to a man, in the sense of 'honour'; and, when applied to a woman, in the sense of 'clastity, virtue.'

He is of a noble strain, of approved valour and confirmed honesty. Much Ado, II. 1.

Honesty coupled to beauty is to have honey a sauce to sugar. As you like it, 111. 3.

Horselitter, sb. (2 Macc. ix. 8).

That whereon one is horne, a horselitter, a waggon. Gestatorium... popelor. Baret, Alvearie, s. v. Litter.

Themperour leadeath home the newe Cardinall from the churche, and sendeth him presentes, that is to saye a Princelyke horselitter, wythe horses, and many ryche and costly hangynges. Bleidan's Commentaries, trans. Daus, fol. 2 b (ed. 1560).

The Greek and Latin equivalents given by Baret are those which occur respectively in the LXX. and Vulgate of 2 Maccabees.

Hosen, sb. (Dan. iii. 21). The old plural of hose (A.-S. hose) which formerly denoted not stockings only but breeches or any covering for the legs. Thus in Massinger's (ireat Duke of Florence, iii.1, Calandrino is made to say,

I have all that's requisite

To the making up of a signior; my spruce ruff,
My hooded cloak, long stocking, and paned Aces.

And Shakespoare 1 Hen. IV. 11. 4;

Pal. Their points being broken—Poins. Down fell their hose.

In Chaucer's description of the Wife of Bath we read:

Hire hosen were of fyn scarlett reed.

Canterbury Tales, prol. 458.

Another form of the plural occurs in Wielif (Acts xii. 8, ed. Lewis):

And the sungel seide to him girde thee & do on thin hosis, and he dide so.

Where the Latin has caligae and A. V. sandals. Skelton (1. p. 43) uses hose in the singular;

This hose was garded with a liste of grene.

Hough, v. t. (Josh. xi. 6, 9; 2 Sam. viii. 4). To cut the hamstrings or back sinews (A.-S. hoh) of cattle so as to disable them. In the later version of Wielif the first quoted passage is given,

Thou schalt hoxe the horsis of hem.

While in the earlier version it is:

The hors of hem thow shalt kut of the synewis at the knees.

'Hox' is the form found in Shakespeare:

To bide upon 't, thou art not honest, or If thou inclinest that way, thou art a coward, Which hoxes honesty behind, restraining From course required.

Wint. Tale, I. 2.

The Scotch hoch is used in the same way.

How, adv. in the phrase 'how think ye' (Matt. xviii. 12). like the Greek πῶς δοκεῖς;

Who is the honestest man in the city! or how thinkest thou by that such a one did! North's Plutarch, Lycurgus, p. 57.

Howbeit, adv. (Judg. iv. 17; Is. x. 7). Notwithstanding, nevertheless.

Howbeit they brake and ouerthrew the left wing where Cassius was, by reason of the great disorder among them, and also because they had no intelligence how the right wing had sped. North's Plutarch, Brutus, p. 1072.

Huge, adj. (2 Chron. xvi. 8). Large, applied to a number.

Afterward they consulted together howe to gene battaile to kyng Richarde yf he woulde abide, whom, they knewe not to be farre of with an houge army. Hall, Rich. III. fol. 29 b.

Humbleness, sb. (Col. iii. 12). Humility.

And in lijk manere also Joon, the apostle, for humblenesse, in his epistle, for the same skile sette not his name tofore. Wielif. Prol. to Hebr. (later version. The earlier version has mekenesse).

Shall I bend low and in a bondman's key, With bated breath and whispering humbleness, Say this.

Shakespeare, Mer. of Ven. L 3.

An instance of the naturalization of a foreign word by the addition of a Saxon termination.

Hundreth, adj. (Judg. xviii. 17). The old form of 'hundred' in the A.V. of 1011.

There were also within a few hundreth yeeres after Christ, translations many into the Latine tongue. The Translators to the Reader.

There were not slaine aboue five thousand men: but yet there were three hundreth shippes taken as Octavius Cresar writeth himselfe in his commentaries. North's Plutarch, Ant. p. 1000.

This monument flue hundreth years hath stood.

Shakespeare, Tit. And. I. I (ed. 1600).

Hungerbitten, adj. (Job xviii. 12). Famished; A.-S. hungerbiten.

But it is so poors,
So weaks, so hunger-bitten, evermore
Kept from his foods, meager for want of meats.

Marston, Scourge of Villanie, XI. 214.

Richardson quotes from Sir J. Cheke's Hurt of Sedition (Sig. G. ij. a, ed. 1569):

And where the riche wanteth, what can the pore finde, who in a common scarsitie, lyueth most scarsely, and feeleth quickliest the sharpenesse of staruing, when everye man for lack is Aungerbitten.

Hunger-starven was once common, and formed the intermediate stage through which the word 'starve' passed, before it came to have its present limited meaning.

Ye may no easelier kyll a poore shepe then destroye them boyng alredy sicke & hungerstaruen. Hall, Hen. V. fol. 16 a.

Husbandman, sb. (Gen. ix. 20, &c.) A farmer. 'Husband' (A.-S. hasbonda) was also used in the same sonso.

And that the thyng should so bee, Chryst hymself had signyfied to or the parable of the housebandmen or fermers.

Udal's Erasmus, Luke, fol. 188 b.

He prayeth for all ploughmen and husbandmen, that God will prosper and increase their labour; for except he give the increase, all their labour and travail is lost. Latimer, Serm. p. 396.

Husbandry, sb. (2 Chron. xxvi. 10; 1 Cor. iii. 9). Tillage, cultivation.

The Ordenance was, That all houses of husbandry, that were vsed with twentie acres of ground, and vpwards, should bee maintained and kept vp for euer; together with a competent proportion of land to be vsed and occupied with them. Bacon, Life of Hen. VII. p. 74.

And all her husbandry doth lie on heaps, Corrupting in its own fertility. Shakespeare, Hen. V. v. 2.

I.

If so be (Josh. xiv. 12; 1 Cor. xv. 13). If.

But if so be

Thou darest not this, and that to prove more fortunes Thou art tired, then, in a word, I also am Longer to live most weary.

Shakespeare, Cor. IV. 5.

Ignorances, sb. (Litany). Acts or sins of ignorance. Ps. xxv. 7 is translated by Sir T. More (Works, p. 13e.) from the Vulgate, 'The offences of my youth, & myne ignorances (ignorantias) remembre not good lorde.' This plural, which has now gone out of use, is employed, though in a slightly different way, by King James I. in his Dæmonologie, I. 7;

For we must vnderstand, that the Spirit of God there, speaking of sciences, vnderstands them that are lawfull, for except they be lawfull, they are but abusine called sciences, and are but ignorances, indeed.

Ill-favoured, adj. (Gen. xli. 3, 4, &c.). Literally, bad-looking. [See Favour.]

If the vicers proue to be ilfauoured cankers, it is thought, that the salies of sheeps dung mixed with salnitre, is an effectuall pouder for the same. Holland's Pliny, XXX. 13.

But this I willinglie confesse, that it likes me much better, when I finde vertue in a faire lodging, then when I am bound to seeke it in an *ilfauored* creature, like a pearle in a dunghill. Sidney, Arcadia, 1. p. 45.

Illuminate, v.t. (Heb. x. 32). To enlighten. The translators of the A. V. have in this passage followed the Vulgate (in quibus illuminati), though the Geneva Version already in use had a more intelligible rendering, 'after yo had received light.' The same Greek word is translated 'enlightened' in Heb. vi. 4, where Wiclif has 'illumyned,' though in x. 32 he gives 'lightened.'

For however kinges may have their imperfections in their passions and customes; yet if they be illuminate by learning, they have those notions of religion, policie, and moralitie; which doe preserve them, and refraine them from all ruinous and peremptory errors & excesses. Bacon, Adv. of Learning, 1. 7, § 3.

Imagery, sb. (Ezek. viii. 12; Ecclus. xxxviii. 27). The chambers of imagery' in the former passage are supposed to have been rooms of which the walls were decorated with various devices or painted figures (inagines) as in the palaces and temples of Nineveh. There is considerable doubt as to the exact meaning of the original, and our translators have followed the rendering of Junius and Tremellius, 'Conclavia figurata.' A good example of the use of the word in English occurs in Shakespeare (Rich. 11. v. 2):—

You would have thought the very windows spake, So many greedy looks of young and old Through casements darted their desiring eyes. Upon his visage, and that all the walls With painted imagery had said at once 'Jesu preserve thee! welcome Bolingbroke!'

And there beside of marble stone was built An altare, caru'd with cunning ymagery. Spenser, F. Q., 1. 8, § 36.

In the Romance of King Alisander (Weber, Metr. Rom. Vol. 1. p. 313) it appears in the form ymagoure.

This ymage is mad after the; Y dude hit in ymagoure, And caste hit after thy vygoure. 1. 7688.

Imagine, v.t. (Gen. xi. 6; Job xxi. 27; Ps. ii. 1, x. 2). To devise, fashion, contrive; from Lat. imaginare.

Not onely his frendes but also his preuy enemies knewe, that was but a title and that this title was by inuentours of mischife fayned, imagened & published. Hall, Hen. IV. fol. 9 b.

For he whom I made gouernour to withstande the power and malice of myne outward enemies, compasseth and *imagineth* howe to destroy myne issue. *Ibid.* fol. 27 b.

Impatiency, sb. (Ps. xl. c). The old form of 'impatience,' from Lat. impatientia. [See Arrogancy.]

Impatienza, impaciencie.

Florio, Worlde of Wordes.

Implead, v. t. (Acts xix. 38). To indict, accuse; Fr. emplaider.

Whereupon Stephen Fitz-Bennet, Simon of the Wood, William Theyden, and Ralph of the Bridge, in the name of all the rest, implead the abbot for appropriating their commons to himself. Fuller, Hist. of Waltham Abbey, § 16 (p. 10, ed. 1655).

Impenitency, sb. (Is. ix. c). The old form of 'impenitence,' from Med. Lat. impenitentia.

Impotent, adj. (John v. 3, 7; Acts iv. 9, xiv. 8). Strengthless, weak, invalid; Lat. impotens.

Alexander would have sent the sicke and *impotent* persons, which had bene maimed in the warres, into the low countrey. North's Plutarch, Alex. p. 755.

Importable, adj. (Pray. of Manasses). Insufferable; Int. importabilis.

To the importable griefe and displeasure of the kinges royall maiestie. Bir T. More, Rich. III. (Works, p. 48 g.)

Hietro, Moyses father in lawe, counsailed hym to departe hys importable labors in continual judgements, vnto the wise men, that were in his company. Sir T. Elyot's Governour, fol. 7 b. (ed. 1565).

Impudency, sb. (Is. iii. c). The old form of 'impudence,' from Lat. impudentia.

Which some do call boldnes, and corage, being no better indeeds then plains impudency, extreme madnes, & desperate folly. North's Plutarch, Alcibiades, p. 215.

In, with the present participle, used like the Latin gerund, as in the phrases 'in building' (I K. vi. 7), 'in departing' (Gen. xxxv. 18), 'in seething' (I Sam. ii. 13).

He fel downe therefore at the fete of Jesus, desiring that he would vouchesalue to come home to his house and to helpe his daughter which ouen at that present laie in dying. Udal's Erasmus, Luke, fol. 81 b.

For the pure herte, yea cue of cuerie poore bodye, is a more portely and gorgeous temple to God, then was the said most sumptuous temple of Hierusalem whiche had been so many yeres is edifying. Ibid. fol. 156 b.

In, prep. 1. Into (Deut. xxiv. 1).

First telleth it, whan Scipion was come
In Affricke, how he meteth Massinisse.
Chaucer, The Assembly of Fouls, 37.

Dost thou come here to whine?
To outface me with leaping in her grave?
Shakespeare, Hami. v. 1.

And bubbling from her breast, it doth divide In two slow rivers.

Id. Lucr. 1738.

But first I'll turn you fellow in his grave.

Id. Rick. III. L. 2.

2. On (Gen. i. 22; Matt. vi. 10).

Mars his true moving, even as in the heavens So in the earth, to this day is not known.

Id. 1 Hen. VI. 1. 2.

Tying her duty, beauty, wit and fortunes In an extravagant and wheeling stranger Of here and every where.

Id. Oth. I. I.

Bacon (Ess. xxII. p. 94) uses 'in guard' for 'on guard.'

Incline, v.i. (Ex. x. c). To be inclined.

Submissive fall his princely feet before, And he from forage will incline to play. Shakespeare, Love's Lab. Lost, IV. 1.

Incomprehensible, adj. (Athan. Creed). That which cannot be comprehended or contained within limits; the word in the creed being a translation of the Lat. immensus, 'that which cannot be measured.' God cannot be measured, having no local habitation, nor circumscribed, being everywhere undivided, everywhere present, everywhere powerful. Fortunatus' comment about A.D. 570: 'ubique totus, ubique præsens, ubique potens.' Erasmus on the Creed (fol. 100b, Eng. Tr.) has,

It is more prouable & lykely, that the holy spirite, whiche as touchynge to his divine nature, fyllyng all thynges dothe contynue and abyde *incomprehended*: was there after a certayne special and peculiare maner.

It [the essence of God] is also without body, inuisible, occupieing no place, incorprehensible, immutable, impassible, incorruptible, immortall, vnspeakeable, perfect and enerlasting. Musculus, Common Places, Eng. tr. 1573, fol. 5 b.

Inconsideration, sb. (Job v. c). Inconsiderateness, thoughtlessness; Lat. inconsideratio.

Inconsideration: f. Inconsideration, indiscretion, vnaduisednesse, rashnesse. Cotgrave, Fr. Dict. s.v.

Incontinent, adj. (2 Tim. iii. 3). Unrestrained, intemperate. Our translators have followed the Vulgate incontinents. This word, now restricted in its usage, was once employed with reference to the unchecked indulgence of all passions.

Incorporate, pp. (Commun. Serv.) Incorporated. See Consecrate. In Holland's Pliny (xxxiv. 12) among the virtues of Cyprian vitriol is mentioned that,

Being incorporat with line-seed, it is singular good to be applied aloft upon plasters, for to mitigat pain.

Increase, sb. Produce (Gen. xlvii. 24; Lev. xxvi. 4, 20, &c.); interest (Lev. xxv. 36).

He prayeth for all ploughmen and husbandmen, that Go I will prosper and increase their labour; for except he give the increase, all their labour and travail is lost. Latimer, Serm. p. 396.

Earth's increase, foison plenty, Barns and garners never empty.

Shakespoare, Temp. IV. 1.

Indifferent, adj. (Ecclus. xlii. 5). Impartial. From Lat. indifferens, without difference or distinction. In the passage quoted the 'merchants' indifferent selling' signifies their selling their goods at the same price to all without distinction. The Act of Attainder of 1 Hen. VII., passed against the Yorkists who had taken part in the Battle of Beswerth Field (quoted in Brooke's Visits to Fields of Battle in England, &c. p. 309), commences as follows:

Forasmoche as every king, prince, and liege lord, the more his that he be in estate and preheminence, the more singularly he is bound to the advancement and preferring of that indefferent vertue justice, &c.

Nicholas...proposed openly suche lawes of league as for the present state of thinges he adjudged indifferent for both parties. Polydore Vergil, 11. 55.

Just, indifferent, shewing no more fauour to one, than to an other. Acquus. Baret, Alvearie, s.v.

For men are too cunning, to suffer a man, to keepe an *indif-ferent* carriage, betweene both, and to be secret, without swaying the ballance, on either side. Bacon, Ess. VI. p. 20.

Indifferently, adv. (Prayer for Church Militant). Without distinction, impartially.

I did nothing else but monish all judges indifferently to do right. Latimer, Rem. p. 330.

Hyssellf with the men at armes coomes an oother space bee-hynde, indyfferently in the myddest of those twayne. Life of Lord Grey of Wilton, p. 12.

Indite, v. t. (Ps. xlv. 1). Literally, to dictate; then, to write from dictation, and hence, to compose; O. Fr. endicter, from Lat. dictare. Baret (Alvearie s.v.) gives

To indite and pronounce to another some thing that he shall write. Dicto...ὑπαγορεύω. Nommer et dicter à une aultre, quelque chose, qu'il escriue.

Who couthe telle, or who couthe endite,
The joye that is made in this place
Whan Theseus hath don so fair a grace?
Chaucer, Knight's Tale, 1874.

Influence, sb. (Job xxxviii. 31). This word contains a trace of the lingering astrological belief of the effects produced by the stars upon human destiny.

Influence, or constellation of starres. Aspiratio stellarum. Siderum affectio. Baret, Alvearie s.v.

The astrologers, call the evill influences of the starrs, evill aspects. Bacon, Ess. IX. p. 29.

Shakespeare calls the moon

The moist star,
Upon whose influence Neptune's empire stands.

Haml. 1. 1.

Man is his own star; and the soul that can Render an honest and a perfect man, Commands all light, all influence, all fate; Nothing to him falls early, or too late. Fletcher, Upon an Honest Man's Fortune, 35.

Inhabiter, so. (Rev. viii. 13; xii. 12). An inhabitant.

A stranger that dwelleth with vs, which is come to dwell with vs, from some other countrie or towne, an inhabiter. Incols......habitateur. Baret, Alveurie s.v.

'Inhabitress' occurs Jer. x. 17 m.

Injurious, adj. (1 Tim. 1. 13; Ecclus. viii. 11). Mischievous, and, as applied to persons, insolent. The following passages from Shakespeare justify the use of the word as the rendering of the Greek υβριστής.

Injurious Hermia! most ungrateful maid!
Have you conspired, have you with these contrived
To bait me with this foul derision!
Shakespeare, Mid. N.'s Dr. 111. 2.

Not half so bad as thine to England's king, Injurious duke, that threatest where's no cause. Id. # Hen. VI. 1. 4.

Call me their traitor! thou injurious tribune! Within thine eyes sat twenty thousand deaths, In thy bands clutch'd as many millions, in Thy lying tongue both numbers, I would say 'Thou liest' unto thee with a voice as free As I do pray the gods.

Id. Cor. 111. 3.

Inkhorn, sb. (Ezek. ix. 2, 3, 11). The word, with the thing, has become obsolete. In Shakespeare (2 Hen. VI. 1v. 2) Cade passes sentence on the Clerk of Chatham,—

Hang him with his pen and inhhore about his neck.

An inbehorne, or any other thing that holdeth inke. Atramentarium. Baret, Alvenris, s. v.

It occurs as an adjective:

As if a wise man would take Halles Chronicle, where moch good matter is quite marde with indenture Englishe, and first change strange and *inkhorne* tearmes into proper and commonlie used wordes. Ascham, *The Schoolmaster*, p. 127, ed. Mayor.

Bishop Hall (Sat. 1. 8) uses inkhornisms.

Inn, sb. (Gen. xlii. 27, xliii. 21; Ex. iv. 24). A lodging. In this sense the word was used in Old English (comp. Lincoln's *Inn*, &c), and so it represents the Hebrew of which it is the rendering: 'inns' in the modern sense of the word being of course unknown in the East.

Arcite anoon unto his inne is fare,
As fayn as foul is of the brighte sonne.
Chaucer, Knight's Tale, 2438.

Anon go gete us fast into this in

A knedyng trowh or elles a kemelyn.

Id. Miller's Tale, 3547.

Hence the verb 'to inn'=to lodge:

This Theseus, this duk, this worthy knight, Whan he had brought hem into his cité, And ynned hem, everich at his degré He festeth hem.

Id. Knight's Tale, 2194.

Innocents, sb. (Jer. ii. 34, xix. 4). Innocent persons.

Those witnesses were simple men, innocents, just, tellers of truth, without deceit or subtilties, and in all points holy and good. Bullinger, Decades, I. p. 52.

Innocency, sb. (Gen. xx. 5; Ps. xxvi. 6, &c.). The old form of 'innocence,' from Lat. innocentia.

And if he had once cleered himselfe of all things, and had published his *innocencie*: he should then have nothing in his head to trouble him. North's Plutarch, Alcib. p. 220.

Like rivers of remorse and innocency.

Shakespeare, K. John, IV. 3.

Innovate, v.t. (Of Ceremonies; P. Bk.). To make new, change.

Inquisition, sb. (Deut. xix. 18; Esth. il. 23; Ps. ix. 12). Search, inquiry; Lat. inquisitio.

Do this suddenly,
And let not search and inquisition quail
To bring again these foolish runaways.
Shakespeare, As you like it, 11. 2.

Avoid envie; anxious feares; anger fretting inwards; subtill and knottle inquisitions. Bacon, Ess. XXX. p. 132.

Insolency, sb. (Ez. xxv. c). The old form, of which insolence (Lat. insolentia) is the abbreviation. Compare arrogancy, innocency, and many others.

Having delivered sufficient authority unto your lordship, and others joined unto you, by virtue of her commission ecclesiastical, warranted by the laws of this realm, whereby you might at all times have repressed the insolency and corrected the disobediency of such as therein should have presumed to offend. Grindal, Rem. p. 419.

Inspire, v.t. (Wisd. xv. 11). To breathe; Lat. inspirare.

First he breathed light, upon the face, of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and inspireth light, into the face of his chosen. Bacon, Ess. 1. p. 3.

Instant, adj. (Luke xxiii. 23; Rom. xii. 12; 2 Tim. iv. 2). Urgent, importunate, persevering; instare, 'to urge, press upon, follow up,' and, as applied to business, 'to transact it with great diligence.'

I preached in Kent also, at the instant request of a curate. Latimer, Rem. p. 324.

We must to it again. We must be importune upon God. We must be instant in prayer. Id. Serm. p. 229.

See also the quotation from Holland's *Plutarch*, p. 691, under the word HAND.

Instantly, adv. (Luke vii. 4; Acts xxvi. 7; Ps. lv. 18, P. Bk.). Urgently, importunately; from the preceding.

He prayeth now the third time. He did it so instantly, so fervently, that it brought out a bloody sweat. Latimer, Serm. p. 231.

Let us pray instantly to God, the giver of all good gifts. Grindal, Rem. p. 19.

Insultation, sb. (Is. xiv. c.). From Lat. insultatio, a taunting, insulting.

Intelligence, to have (Dan. xi. 30). To have an understanding, agree.

For whereas it hath beene well said, that the arch-flatterer, with whom all the petty flatterers have intelligence, is a mans selfe; certainly, the lover is more. Bacon, Ess. x. p. 37.

Intend, v. t. (Ps. xxi. 11). To meditate, plot; from Lat. *intendere*, to stretch towards, strive after, a sense which appears in the following passage from Bacon:

But it is so plaine, That every man profiteth in that hee most *intendeth*, that it needeth not to be stood upon. Ess. XXIX. p. 126.

Intent, sb. (2 Sam. xvii. 14, &c.). To the intent that = in order that.

And furthermore, to the intent that they should be without any hope of recovery, he changed the name of the city, and called it Ælia. Latimer, Rem. p. 48.

Intent, sb. (Jer. xxx. 24; John xiii. 28). Intention, purpose.

Yet my stern looks shall not Discover my intents.

Massinger, Gt. D. of Flor. III. 1.

Intermeddle, v. i. (Pr. xiv. 10; xviii. 1). To mingle, meddle.

In this clause he intermediath thanksgiving with his prayer. Calvin, on Ps. xl. 18 (trans. Golding, 1571).

The stone Alabastrites is found about Alabastrum a city in Egypt, and Damasco in Syria, white of colour it is, and intermedled with sundry colours. Holland's Pliny, XXXVII. 10.

Invitatory, sb. (2nd Pref. to P. Bk.).

The 95th Psalm "has been generally termed the Invitatory Psalm. The Invitatory was an anthem sung before it, and repeated, in part, or entirely, after each verse. Therefore the rubric (1549) directed it to be said or sung without any Invitatory." Procter, On the Book of Common Prayer, p. 213.

Inward, adj. (Job xix. 19). Intimate, as in the following passages of Bacon; the literal meaning of both words being the same.

A servant, or a favourite, if hee be inward, and no other apparant cause of esteeme, is commonly thought but a byway, to close corruption. Ess. XI. p. 42.

Those instant counsellours, had need also, be wise men, and especially true and trusty to the kings ends. Ess. xx. p. 85.

Inwards, sb. (Ex. xxix. 13, 22, &c.). The entrails, intestines.

The inwardes of man, or beast. Interanea....Les entrailles d'homme, ou de beste. Baret, Alvearie, s. v.

The vpmost inwards of a man, to wit, the heart and lungs, are divided from the other entrails beneath, by certain pellicles or rime of the midriffe. Holland's *Pliny*, Xt. 37.

Irreligiousness, sb. (Mal. i. c).

Irreligiosith, irreligiousnesse. Florio, Ital. Diet.

Issue of blood, sb. (Luke viii. 43, 44). A discharge of blood. The Equisetum or Horsetail was used medicinally by the Greeks and Romans:

And they report a wonderfull vertue thereof; and namely, that if it doe but touch a man, it wil stanch any issue of blood (sanguinis profluvia). Holland's Pliny, XXVI. 13.

It, pron. (Lev. xxv. 5). Its. The possessive pronoun 'its' does not occur in the A. V. of 1611. The verse quoted stands in that edition as follows: 'That which groweth of it owne accord of thy haruest, thou shalt not reape, &c.'

It has been asserted that its is not found in any writer before Shakespeare, and then only in three passages. Mr. Craik (English of Shakespeare, 54) has shown from the first folio that instances of its occurrence, though not numerous, are yet more frequent than has been supposed. It, which according to Dr. Guest (Phil. Pro. 1. 280), was used sometimes for its in the dialect of the N. Western counties, is found in Udal's Erasmus (A.D. 1548), and in the form hit in the Anturs of Arther, of a still earlier date:

For I wille speke with the sprete, And of hit woe wille I wete, Gif that I may hit bales bete.

Anturs, VIII. 11, 12.

For love and denotion towardes god also hath it infancie, and it hath it comyng forewarde in groweth of age. Udal's Erasmus, Luke, fol. 70 a.

The euangelical simplicitee hath a politique cast of it owner too. Ibid. fol. 153 a.

Wheras it [the air] was for this purpose firste ordeined & set for manes vse, that w^t it holsome breath it should bothe gene & nourishe lyfe vnto all creatures. *Ibid.* fol. 157 b.

This worlde hath it glorie, but it is neyther true glorye in dede, nor yet perpetuall to endure for euer. Ib. fol. 177 b.

They came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde. Acts xii. 10, Geneva version (ed. 1579).

Much like a Candle fed with it owne humour, By little and little it owne selfes consumer.

Sylvester's Du Bartas, The Second Day of the first Week, p. 36 (ed. 1605).

Il n'est si petit crin qui ne porte son ombre: Prov. The smallest haire hath it shadow. Cotgrave, Fr. Dict. s.v. Crin.

The following examples from Shakespeare are from the Folio of 1623, and are all which are known to exist there.

But Nature should bring forth Of it owne kinde, all foyzon, all abundance To feed my innocent people.

Tempest, II. 1. (p. 7b.)

And that there thou leave it (Without more mercy) to it owne protection, And favour of the Climate.

Winter's Tale, II. 3. (p. 285 b.)

My third comfort
(Star'd most valuable) is from my breast
(The innocent milks in *it* most innocent month)
Hal'd out to murther.

Ibid. III. 2. (p. 287 a.)

Doe childe, goe to yt grandame childe, Giue grandame kingdome, and it grandame will Giue yt a plum, a cherry, and a figge. King John, II. 1. (p. 4b.)

It hath it original from much greefe; from study and perturbation of the brains. 2 Hen. IV. 1. 2. (p. 77a.)

And all her Husbandry doth lye on heapes, Corrupting in it owne fertilitie.

Hen. V. v. 2. (p. 92b.)

And yet I warrant it had vpon it brow, a bumpe as big as a young Cookrels stone? Rom. and Jul. 1. 3. (p. 56a.)

Feeling in it selfe A lacke of Timons ayde, hath since withall Of it owne fall.

Tim. of Ath. v. 1. (p. 96b.)

It lifted vp it head, and did addresse
It selfe to motion, like as it would speaks.

Ham. L 2. (p. 1554.)

This doth betoken
The Coarse they follow, did with disperate hand,
Fore do it owne life.

lbid. V. 1. (p. 2786.)

For you know Nunckle, the Hedge-Sparrow fed the Cuckoo so long, that it's had it head bit off by it young.

King Lear, I. 4. (p. 288b.)

It is just so high as it is, and mooues with it owne organs.

Ant. and Cl. 11. 7. (p. 350b.)

The Handmaides of all Women, or more truely Woman it pretty selfe.

Cym. III. 4. (p. 383b.)

'ITS' was in use before the end of the 16th century, as will be seen from the following examples.

Spontaneamente, willingly, naturally, without compulsion, of himselfe, of bis free will, for its owne sake. Florio, A Worlde of Wordes (1598).

Yea but my olde fellow Nolano tolde me, and taught publikely, that from translation all Science had it's of-spring.

Montaigne's Essays, trans. Florio (1603). To the curteous

Reader, sig. A 5.

Little power had I to performe, but lesse to refuse what you impos'de: for his length you gave time: for his hardnesse you advised help: my weaknesse you might bidde doe it's best: others strength you would not seeke-for further.

Id. The Epistle Dedicatorie.

Oh foolish and base ornament. The Italians have more properly with it's name entitled malignitie. Ibid. p. 3.

It was a right removing of Heaven and Earth together, yet nothing removeth from it's owne place. Ibid. p. 612.

For like as in man's Little-World, the hraine Doth th' highest place of all the frame retaine, And tempers with it's moist-full coldnes so Th' excessive heate of th' other parts below.

Sylvester's Du Bartas, Second day of the first Week, p. 71, ed. 1605).

In Shakespeare 'its' occurs ten times.

My trust Like a good parent, did beget of him A falsehood in it's contrarie, as great As my trust was.

Temp. 1. 2. (p. 2b.)

Allaying both their fury, and my passion With it's sweet ayre.

Ibid. 1. 2. (p. 5a.)

Heaven grant vs its peace, but not the King of Hungaries.

Meas. for Meas. 1. 2. (p. 62 a.)

How sometimes Nature will betray it's folly?
It's tendernesse?

Winter's Tale, 1. 2. (p. 278b.)

My Dagger muzzel'd, Least it should bite u's Master.

Ibid. L. 2. (p. 2794.)

Let me know my Trespas By it's owne visage.

Ibid. 1. 2. (p. 279b.)

I do beleeue

Hermione hath suffer'd death, and that Apollo would (this being indeeds the issue Of King Polizenes) it should heere be laide (Either for life, or death) vpon the earth Of it's right Father.

Ibid, 111. 3. (p. 288 b.)

As milde and gentle as the Cradle-babe,
Dying with mothers dugge betweene it's lips.
2 Hen. VI. III. 3. (p. 136 b.)

Each following day
Became the next dayes master, till the last
Made former Wonders, it's.

Hen. VIII. L. 1. (p. 2056.)

Iterate, v. t. (Prov. xxvii. 11 m.; Ecclus. xli. 23). To repeat; from Lat. iterare. The verb has given place in modern usage to reiterate. In Mariowe's Doctor Faustus (Vol. 11. p. 35, ed. Dyco), Mephistopheles says, 'The iterating of these lines brings gold.' Shakespeare uses iteration in the same way.

Truth tired with iteration.

Tr. and Cr. III. 2.

And Bacon has both the verb and the noun:

Iterations are commonly losse of time; but there is no such gaine of time, as to iterate often the state of the question. E_{88} . XXV. p. 102.

Its. See It.

J.

Jacinth, sb. (Rev. ix. 17; xxi. 20). Contracted from 'hyacinth,' a precious stone forming one of the twelve foundations of the new Jerusalem. It seems to correspond with the Hebrew word rendered 'ligure' (Ex. xxviii. 19), which was one of the stones of the high priest's breastplate. The 'ligure' has been identified with rubellite, a red variety of tourmaline, but there is great uncertainty about it. Pliny distinguishes it from the amethyst;

The braue violet colour, which in the amethyst is ful and rich, in the *Iacint* is delaied and weaker. Holland's *Trans.* XXXVII. 9

In Rev. ix. 17 the hyacinthine, or dark purple, colour, is referred to and not the stone; as in Sidney's Arcadia (B. 1. p. 59, l. 28);

It was the excellently-faire Queene Helen, whose *Iacinth* haire curled by nature, but intercurled by art (like a fine brooke through golden sands) bad a rope of faire pearle.

In Wiclif's earlier version of 2 Chr. ii. 7, it appears in the form *iacynte*;

Sende thann to me an tauzt man, that kann wireben in gold, and siluer, brasse, and yren, purpur, cocco, and iacynte.

The later version has *iacynct*. Another form of the word is found in Ben Jonson (Alch. II. 2);

Dishes of agat, set in gold, and studded, With emeralds, saphyrs, hyacinths, and rubies. A property which the jacinth was supposed to possess is alluded to in Greene's Alcida (Works, 11. 317, ed. Dyce);

The brightest jacinth hot becometh dark.

Skelton (Works, II. p. 18) has the singular form jacounce;

Maters more precious than the ryche jacounce.

Jangling, sb. (t Tim. i. 6). A jangler or jongleur in the middle ages was a teller of tales, and as these were frequently of a trifling character, jangling became the equivalent of prating, babbling, idle talking. Chaucer describes the Miller (Prol. to Cant. Tales, 562), as

A jangler, and a golyardeys, And that was most of synne and harlotries.

And in the Parson's Tale, he gives the following definition:

Jangelyng, is when a man spekith to moche biforn folk, and elappith as a mille, and taketh no keep what he saith.

Dunbar in his poem on 'The Tod and the Lamb' (Poems, 1. p. 84, od. Laing), has

I will no lesingis put in verse, Lyk as thir jangleris dois reherse.

In Wiclif's earlier version of Ex. xvii. 7, ianglyng is used in the sense of wrangling, as the equivalent of the Lat. jurgium:

And he elepide the name of that place Temptynge, for the sanglyng of the sones of Yrael.

And so in Shakespeare (Mid. N.'s Dr. III. 2):

This their jangling I esteem a sport.

Jongleur, in Old Fr. jogleor, is derived from the Med. lat. jugulator, which is a corrupted form of joculator; whence It. giocolators. From jocularius, are derived It. giocolaro, Span. joglar, Germ. gaukler and our own juggler. Under the head Jugiatores, Du Cange quotes from

a Latin-French Glossary, 'Histrio, jongleur. Joculari jongloier. Joculatrix, jengleresse.'

Jaw teeth, sb. (Prov. xxx. 14). Molar teeth.

Les dents maschelieres. The cheeke-teeth, Jaw-teeth, grinders. Cotgrave, Fr. Dict.

Jeopard, v. t. (Judg. v. 18; 2 Macc. xi. 7). To hazard, risk. The etymology of the substantive jeopardy, from which it is formed, is extremely doubtful. It has been suggested that the derivation is from the French j'ai perdu, I have lost; or from jeu perdu, a lost game; or again from jeu parti, an even game, in which the chances are equal. Chaucer uses the forms jeopardye, jeupardye, jeupartye and jupartye, the last of which favour the third etymology proposed, which seems most probable. In Du Cange (Gloss. s.v. Jocus Jocus partitus is explained as 'an alternative.' equivalent to the Old Fr. Giu parti. Hence partir le giu, or un jeu, is 'to offer an alternative.' The risk involved in accepting an alternative is taken as the representative of any risk whatever, and hence jeopardy has the general meaning of 'hazard.' The verb is not very com-It occurs in North's Plutarch: mon.

Messala, I protest vnto thee and make thee my witnes, that I am compelled against my minde and will (as Pompey the Great was) to *icopard* the liberty of our countrey to the hazard of a battell. Brutus, p. 1071.

O hypocrites! the zeal of righteoneness is to hunger and thirst for righteousness, as it is above described: that is, to care, and study, and to do the uttermost of thy power, that all things went in the right course and due order, both through all degrees of the temporalty and also of the spiritualty, and to jeopard life and goods thereon. Tyndale, Expos. p. 24.

We must not often *ieopard* the good state of the common weale depending vpon one man. Non est sæpius in vno homine summa salus periclitanda. Baret, Alrearie, s. v.

Jeopardy, sb. (2 Sam. xxiii. 17; Luke viii. 23; 1 Cor. xv. 30). Danger, risk. [See Jeopard.]

Then my harte was heauye, my lyfe stoode in *icopardie*, and my combe was clerely cut. Hall, Hen. IV. f. 12 b.

Yea, why did the Catholicks (meaning Popish Romanists) always goe in icopardic, for refusing to goe to heare it? The Translators to the Reader.

Another form of the verb and noun appears in Sir T. More (Works, p. 49 f.):

While I am here, whiche as yet intende not to come forthe and inburde my selfe after other of my frendes: which woulde god wer rather here in suertie with me, then I were there in inburdy with them.

Jesu (Prayer Book frequently). The form of the name Jesus when used in the oblique cases, or with the optative mood, or in exclamations.

Now, quod sche, Jhesu Crist, and king of kinges, So wisly helpe me, as I ne may.

Chaucer, Friar's Tale, 7172.

Many a time hath banish'd Norfolk fought
For Jesu Christ in glorious Christian field.
Shakespeare, Rich. II. IV. 1.

Jesu preserve thee! welcome, Bolingbroke.

Id. Rich. 11. v. 2.

Have mercy, Jesu/--Soft! I did hut dream.
Id. Rich. III. v. 3.

Jewry, sb. (Dan. v. 13; John vii. 1; Ps. lxxvi. 1, Pr. Bk.; and Apocr. frequently). Judsen properly so called: the part of Palestine occupied by the tribes of Judah and Benjamin after the captivity. In Dan. v. 13 the same word in the original is also rendered 'Judah;' the A. V. in this following Coverdale, Tyndale and the Geneva Bible

Joseph also ascended from Galilee, out of a citie called Nazareth, into Jewrie, vnto the citie of Dauid whiche is called Bothleem. Udal's Erasmus, Luke ii. 3.

Renowned for their deeds as far from home, For Christian service and true chivalry, As is the sepulchre in stubborn Jewry. Shakespears, Rick II

Shakespeare, Rick, II. II. 1.

It was applied in the middle ages to the Jews' quarter in a city; as in Chaucer (*Prioress's Tale*, 14900):

Ther was in Acy, in a greet citee, Amonges Cristen folk a Jewerye.

The name is still retained in 'Old Jewry.'

Jot, sb. (Matt. v. 18). In the Hebrew alphabet yod (Gk. λώτα) is the smallest letter, and therefore the most likely to be omitted or overlooked. Hence it is applied to any small quantity whatever.

Rather than they would lose one jot of that which they have, they will set debate between king and king. Latimer, Letter to Hen. VIII. Rem. p. 301.

Nor doth he dedicate one jot of colonr Unto the weary and all-watched night. Shakespeare, Hen. V. IV. chor.

The origin of the word is seen more clearly in the form in which it appears in the following quotation:

But the limits of his power [i.e. the devil's] were set downe before the foundations of the world were laide, which he hath not power in the least iote to transgresse. King James 1. Dæmonologie, II. 1.

Journey, v. i. (Josh. ix. 17, &c.). To travel.

It shall be moon, or star, or what I list, Or ere I journey to your father's house. Shakespeare, Tam. of the Shrew, IV. 5.

My Lord, whoever journeys to the prince, For God's sake, let not us two be behind. Id. Rich. III. π. 2.

Joy, v. i. (Ps. xxi. 1; 2 Cor. vii. 13). From Fr. jouir, to rejoice, which is itself derived from the Lat. gaudere (as voir from videre, rire from ridere, &c.). As a verb it is but rarely used. In Wiclif's earlier version of Gen. xlv. 16, we find;

And Pharao ioyede, and al the meyne of hym.

And Shakespeare (Rich. II. 11. 3):

And hope to joy is little less in joy Than hope enjoyed.

Judge, v. t. (Luke xix. 22). To condemn.

In conclusion, the governour shewed to the kyng how diverse persones traiterously had murdred hym whiche were aprehended and induced to die. Hall, Hen. IV. f. 27a.

Judgement-seat, sb. (Matt. xxvii. 19, &c.). Tribunal.

The indgement scate. Tribunal...βημα. Le siege, & parquet des grands inges, siege indicial. Barot, Alvearie, s. v.

K.

Kerchief, sb. (Ez. xiii. 18, 21). In the form kever-chef, in which it is written in Chaucer, the derivation from the Fr. courrechef, 'a covering for the head,' is obvious. In the description of the Wife of Bath it is said (Cant. Tales, prol. 455):

Here keverchefe weren ful fyne of grounde.

In The Assembly of Fouls (272) the shorter form occurs:

The remnaunt, covered well to my paie, Right with a little kerchefe of Valence.

In the Scotch curch the origin of the word is still more disguised:

Ane fair quhyt curch scho puttis upoun hir heid.

Dunbar, Poems, 11. p. 8, ed. Laing.

Kindly, adj. (Litany). Natural, from kind (A.-S. cynd), which was most commonly used in the sense of 'nature.' Thus Gower (Conf. Am. prol. p. 28):

As steel is hardest in his *kinds*. Above all other that men finds Of metals.

And again:

He mot by verry kinde die. Id. p. 36.

For love doth haten, as I finde, A beautie that commeth not of kinde. Chaucer, Rom. of the Rose, 2288.

The adjective kinde (A.-S. cynde), 'natural,' occurs in Piers Ploughman (Vis. 10940);

Thanne bereth the crop kynde fruyt.

The 'kindly fruits' are the 'natural fruits,' those which the earth according to its kind should naturally bring forth, which it is appointed to produce. Trench, English Past and Present, p. 184, 4th ed.

The hypocrites who 'disfigure their faces' (Matt. vi. 16) in Wiclif's earlier version,

Putten hir facis out of kyndly termys.

In the same version, Rom. i. 26 is rendered:

Forwhi the wymmen of hem chaungiden the kyndely vss in to that vss that is azens kynde.

On the other hand Bacon uses 'nature' where we should use 'kind:'

The couslip; flower-delices, & lillies of all natures.

Bacon, Ess. XLVI. p. 187.

Kindreds, sb. (Ps. xxii. 27; xcvi. 7, &c.). Families. From A.-S. cyn or cynn, whence cynren, a family. The Heb. word is elsewhere rendered 'families.' Wiclif's earlier version of Gen. x. 20, gives:

Thes ben the sonys of Cham, in kynredis, and tungis, and generaciouns, and erthis, and hir folkis.

Yes, in good sooth, the vice is of a great kindred; it is well allied. Shakespeare, Meas. for Meas. 111. 2.

In the ed. of 1611 the word is printed 'kinreds.'

Eine, sb. (Gen. xxxii. 15, &c.). The old plural of cost, as the A.-H. cy/ is of cú. The Scotch use kye to this day. In Wiclif's earlier version of Gen. xxxii. 15, it appears in an intermediate form, 'kien fourti, and bullis twenti.'

They must have other cattle: as horses to draw their plough, and for carriage of things to the markets; and kine for their milk and cheese, which they must live upon and pay their rents,

says Latimer (Serm. p. 249), speaking of the requirements of the commons. Pliny hazards the following etymology of Boa:

This serpent liueth at the first of kines milk, and thereof takes the name Boss. Holland's Trans. VIII. 14.

Kinsfolk, so. (1 K. xvi. 11; Luke ii. 44). Relatives, those of the same kin.

Remember therefore, that all that do his will are his kinsfolk. Latimer, Serm. p. 384.

The Italians make little difference betweene children, and nephewes, or neere kinsfulkes. Bacon, Ess. VII. p. 24.

Kinsman, sb. (Num. v. 8; Ruth ii. 1; John xviii. 26). One who is near of kin.

Among those, Leonidas was the chiefest man that had the gouernement & charge of him, a man of a seuere disposition, & a kinseman also vnto the Queene Olympias. North's Plutarch, Alexander, p. 719.

Kinswoman, &. (Lev. xviii. 12, 17). A female relative.

'Sir Knight,' said the one, 'I shall tell you. This lady is my nigh kinewoman, mine aunts daughter.' King Arthur, Vol. 1. p. 110, c. 56.

Knap, r. t. (Ps. xlvi. 9, Pr. Bk.). This expressive old word (= Germ. knappen) has been superseded in modern usage by 'anap.' Both of these appear to have been imit-

ative words. 'Knap' is still common in Yorkshire in such expressions as 'it knapped like a icle,' to denote a sharp fracture. And Shakespeare (Merch. of Ven. III. 1) has:

I would she were as lying a gossip in that as ever knappee ginger.

But Calamus is the better of the twaine, and hath a morpleasant smell; for a man may wind the sent of it presently a great way off: besides, it is softer in hand: and better is that which is lesse brittle, and breaketh in long spils and shiners rather than knappeth off like a radish root. Holland's Pliny XII. 22.

For similar instances compare 'crawl' and 'scrawl, 'lightly' and 'slightly,' 'top' and 'stop;' 'quinsey' and 'squinancy,' 'scratch' and 'cratch.'

Knit, pp. (Judg. xx. 11; 1 Sam. xviii. 1). Firmly fastened; A.-S. cnytan.

The coelestiall bodies, which make and frame the world, and is that frame are compact and knit together, have an immortal nature. Holland's *Pliny*, 11. 8.

Knop, sb. (Ex. xxv. 31, 33, 36, &c.). Properly, a bud like Swed. knoppe and Germ. knospe. It is connected with A.-S. cnæp, G. knopf and E. knob, the last of which is written in the same form in Wiclif's earlier version of Ex. xxvi. 11:

And fifti knoppis of bras with whiche the oyletis mowen be ioyned.

The adjective knoppit is found in Gawine Douglas's Palice of Honour, prol. § 9.

The knoppit Syonis with leuis agreeabill.

In Piers Ploughman's Creed, 843, knoppede=knobbed;

With his knoppede shon Clouted ful thykke.

'Knap' is also used of a hill-top:

And both these rivers running in one, carying a swift streame, doe make the *knappe* of the said hill very strong of situation to lodge a campe vpon. North's Plutarch, Sylla, p. 507.

Compare Fr. bouton, a button, and also a bud.

Knowen (Ex. xxxiii. 16; Lev. v. 1). The old form of 'known' in the od. of 1611.

I became in a little time knowen to Duke William, and was of him verie well beloued. Stow, Annals, p. 155.

Knowledge, to have (Matt. xiv. 35; Acts xvii. 13). To know, be aware, be informed; as in Shakespeare (1 *Hen. VI.* 11. 1):

Let us have knowledge at the court of guard.

These be the words of the Phurisees, which were sent by the Jews unto St John Baptist in the wilderness to have knowledge of him who he was. Latimer, Serm. p. 3.

Knowledge, to take (Acts iv. 13, xxiv. 8). To take notice, know.

Therfore to avoid the scandall, and the danger both; it is good to take knowledge, of the errours, of an habit so excellent. Bacon, Essay XIII. p. 48.

L.

Lace, sb. (Ex. xxviii. 28, 37). A band. Written also lace in Chaucor (C. T. 2391); from Lat. laqueus, a snare; Fr. lace.

As he that hath often ben caught in his lace.

Chaucer, Knight's Tale, 1819.

A Lace, or band. Tunia. Baret, Alverric.

When they goe to church, or to visit any friend, they put on very costly apparrell, with bracelets of gold, & rings vpon their armes, all beset with costly Jewels & pearles, and at their eares hang laces full of Jewels. Linschotten's Voyages, p. 59 (trans. Wolfe).

Lack, v.t. and i. (Gen. xviii. 28; Ps. xxxiv. 10). To want, be wanting; probably from A.-S. lecan, to diminish, deprive, according to Lye, which is the same as the Du. laecken.

So it appeareth most manifestly, that there *lacketh* neither goodwill nor power in him. Latimer, Serm. p. 333.

Therefore St Paul commanded us that we shall have the whole armour, nothing lacking. Ibid. p. 492.

Our foster-nurse of nature is repose, The which he *lacks*.

Shakespeare, Lcar, IV. 4.

Lain, pp. of Lie (Job iii. 13). A.-S. legen, from licgan.

Here's a skull now; this skull has lain in the earth three and twenty years. Shakespeare, Ham. v. 1.

Lancer, sb. (1 K. xviii. 28). This word, which is found in the ed. of 1611, has been replaced by 'lancet.' It is found in Cranmer's, the Bishops', and the Geneva Bibles. 'Lancet' is at least equally old, for in the later Wicliffite version of the passage quoted we find 'launcetis.'

Large, adj. (Judg. xviii. 10; Ps. xviii. 19, xxxi. 8). Wide, spacious, ample.

And then it was concluded, that kyng Richard should continew in a large prisone. Hall, Hen. IV. fol. 10 a.

In Matt. xxviii. 12, 'large money' is used to denote 'an ample present,' 'a largesse.'

Then did Alexander offer great presents unto the god, and gaue money large to the priests. North's Plutarch, Alex. p. 732.

'Large' in Chaucer denotes 'liberal,' 'extravagant;'

'Now, wif,' he sayde, 'and I forgive it the;
And by thi lif, no be no more so large.'
Shipman's Tale, 14842.

Latchet, sb. (Is. v. 27; Mark i. 7). A lace, thong; It. laccietto, Fr. lacet, from Lat. laqueus, a snare.

And a grete gyrdell of golde: wit oute gere more
He leyde on his lendes: wit lachettes full monye.

Sege of Jerusalem (quoted in Guest's

Eng. Rhythms, 11. 160).

A little bande: a garter: a latchet wherwith they fastned their legge harneys. Fasciols. Baret, Alvearie, s. v. Bande.

Latter end (Num. xxiv. 20). A redundant expression.

He tripped a litle in his tongue, because the Greeke was not his natural tongue, and placed an s for an n, in the later end, saying, o Pai dis, to wit, O sonne of Iupiter. North's Plutarch, Alex. p. 732.

Laud, r.t. (Rom. xv. 11; Ps. exxxv. 1, Pr. Bk.). To praise; from Lat. laudare. As Caxton in his Prologue to Dictes of Philosophers;

It landes vertu and science.

Even as they which thou readest of in the gospel, that they were possessed of the devils, could not land God till the devils were cast out. Tyndale, Doctr. Treat. p. 50.

The substantive laud was formerly common.

To thentent that thei, which shall here his vertue, maie have occasio therby to gene especiall laude & thanks therfore to almightie god. Sir T. More, Works, p. 6 a.

Laugh upon, to (1 Esd. iv. 31). To laugh at.

All the world shall laugh upon them to their shame which are worldly-minded. Latimer, Serm. p. 529.

Laver, sb. From Lat. lavacrum, Med. Lat. lavarium, any vessel for washing. In the O. T. the word is used to denote certain vessels of the temple used for the priests' ablutions and other purposes, especially the great laver described Exod. xxxviii. 8, 1 K. vii. In Piers Ploughman's Creed, 389, the 'Prechoures' house is described as provided

With lavoures of latun Loveliche y-greithed.

And Chaucer's Wife of Bath (Cant. Tales, 5869) charges one of her husbands with this heresy,

Thou saist, that assen, oxen, and houndes, Thay ben assayed at divers stoundes, Basyns, lavours eek, er men hem bye, Spones, stooles, and al such houshondrie, Also pottes, clothes, and array. But folk of wyves maken non assay.

Lay to, v.t. (Ps. cxix. 126, Pr. Bk.). To apply; as in Shakespeare (Temp. IV. I):

Lay to your fingers; help to bear this away.

Lay to both thine ears;
Hark what I say to thee.
B. Jonson, Every Man in his Humour, IV. 6.

Learn, v.t. (Ps. xxv. 4, 8, cxix. 66, cxxxii. 13, Pr. Bk.). As an active verb in the sense of 'to teach' (like the A.-S. læran, G. lehren), it was formerly common, and is still in use as a provincialism.

Peter, as me thynketh,
Thow art lettred a litel:
Who lerned thee on boke?
Piers Ploughman's Vis. 4756.

Wiclif uses the form *leeren*. Latimer says of his father, he 'was as diligent to teach me to shoot, as to *learn* me any other thing' (Serm. p. 197).

Leasing, sb. (Ps. iv. 2, v. 6). A lie, falsehood; from A.-H. leasung, a lie, which is itself from leas, false. It occurs frequently in Piers Ploughman:

Tell me no tales, Ne lesynge to laughen of.

Vio. 2113.

For thi lesynges, Lucifer, Lost is al oure praye.

Id. 12699.

Leesynge, or lyyings.. mendacium.

Promptorium Parvulorum.

Charmes and sorcery, lesynges and flatery.

Chaucer, Knight's Tale, 1929.

And all that fained is, as leasings, tales, and lies.

Spenser, F. Q. 11. 9, § 51.

Latimer (Serm. p. 237) uses 'lease-monger,' and Wiclif (1 Tim. i. 10) 'leasynymongeris.'

Leastwise, adv. 'At the leastwise' occurs in the proface of The Translators to the Reader.

So the first Christened Emperour (at the leasterise that openly professed the faith himselfe, and allowed others to doe the like) for strengthening the Empire at his great charges, and prouiding for the Church, as he did, got for his labour the name Pupillus, as who would say, a wastefull Prince, that had neede of a Guardian, or overseer.

Leathern, adj. (Matt. iii. 4). Of leather; A.-S. lebern. In this and similar adjectives we now drop the termination -n, or -en; e.g. gold is more frequently used than golden, eiter has supplanted eitern, and glass has taken the place of glassen.

Leave, r. t. (Gen. xxix. 35; Acts xxi. 32). To leave off.

The adversaries sodenly abashed at y' matter, & mistrustinge some traude or deceyte, began also to pause and left striking.

Hall, Rick, III. fol. 33 a.

Leaven, sb. (Ex. xii. 15, 19, &c.). From Fr. levain (Lat. levare, to raise); that which raises the dough and makes it light. Of 'cheste,' or strife, says Gower (Conf. Am. 1. p. 294):

He is the *levein* of the brede, Which soureth all the past about.

The meale of millet is singular good for levains, if it he wrought and incorporat in new wine. Holland's Pliny, xvIII.

Lees, sb. (Is. xxv. 6; Jer. xlviii. 11; Zeph. i. 12). Sediment, dregs; A.-S. leah, Fr. lie, connected with En. lie, and A.-S. liegan, that which lies or settles at the bottom of a liquid.

Verily the *lecs* of wine are so strong, that oftentimes it ouer-commeth and killeth those, who go downe into the vats & vessels wherin the wine is made. Holland's *Pliny*, xxIII. 2.

Lesser, adj. (Gen. i. 16; Isa. vii. 25; Ezek. xvi. 46m., xliii. 14). Smaller. A double comparative.

Thy death-bed is no lesser than thy land Wherein thou liest in reputation sick. Shakespeare, Rich. II. 11.

Lesson, sb. Like Fr. leçon, from Lat. lectio, a reading. In its technical sense, a portion of Scripture appointed to be read in the course of the service. Chaucer, describing the 'gentil Pardoner of Rouncival,' says among his numerous accomplishments,

Wel cowde he rede a lessoun or a storye But altherbest he sang an offertorie. Cant. Tales, prol. 7:1.

Hooker uses 'lesson' for the reading of Scripture in opposition to 'sermon.'

Wherein, notwithstanding so eminent properties whereof lessons are haply destitute, yet lessons being free from some inconveniences whereunto sermons are more subject, they may in this respect no less take, than in other they must give, the hand which betokeneth pre-eminence. Eccl. Pol. v. 22.

Let, sb. (Dout. xv. c.). Hindrance.

And my speech entreats

That I may know the let, why gentle Peace
Should not expel these inconveniences
And bless us with her former qualities.

Shakespeare, Hen. V. v. 2.

Let, v. t. (Ex. v. 4; Num. xxil. 16 m.; Is. xliii. 13; Rom. i. 13; 2 Thess. ii. 7; Wisd. vii. 22). To hinder; from A.-S. lettan. To let, 'to permit,' is from A.-S. létan.

The flesh resisteth the work of the Holy Ghost in our hearts, and lets it, lets it. Latimer, Serm. p. 228.

I'll make a ghost of him that lets me.

Shakespeare, Hom. I. 4.

But there must be, no alleys with hedges, at either end, of this great inclosure: not at the hither end, for letting your prospect upon this faire hedge from the greene; nor at the further end, for letting your prospect from the hedge, through the arches, upon the heath. Bacon, Essay XLVI. p. 190.

Let alone (Mark xv. 36). In the first Quarto of Titus Andronicus, 1v. 1, the reading is

You are a young huntaman, Marous, let alone.

The other editions have let it alone.

Let be (Matt. xxvii. 49). To coase.

Sonne (said he then) let be thy bitter scorne. Spenser, F. Q. II, 7, § 18.

Lewd, adj. (Acts xvii. 5). From A.-S. leòde, people (G. leute); it was originally applied to denote one of the common people, and hence signified 'ignorant, unlearned.' From this it came to have the meaning of 'lay' as opposed to 'clerical;' lay in fact springing from the same root. This contrast will be seen in the following passages:

The leude man, the grete clerke Shall stonds upon his owns werks.

Gower, Conf. Am. 1. 174.

For if a prest be foul, on whom we truste, No woudur is a lewid man to ruste.

Chaucer, C. T. prol. 504.

How thow lernest the peple, The lered and the lewed.

Piers Ploughman's Vis. 2100.

They thrust him out of the Synagogue as a leude masters leude disciple. Udal's Erasmus, John, fol. 63 a.

When we take orders of the Bishops, charge is given to reade, and preach Gods word, not to sing: any lewd lay-man can doe that, without laying on of a Bishops hands. Peter Smart, Sermon, p. 21 (ed. 1640).

But at the same time that it was employed to point to one characteristic of the common people as ignorant and unlearned, it was also used to signify 'vicious' generally, and even in its more modern sense, in which, according to Abp. Trench, it has 'retired from this general designation of all vices, to express one of the more frequent, alone.' (Glossary, p. 118, 1st ed.) Thus in Chaucer's Merchant's Tale (10023);

Such olde lewed wordes used he.

And in Sir Thomas More (Dial. fol. 79b):

Wyll you mende yt lewde maner or put awaye Whytsontyde?

Lewdness, sb. (Acts xviii. 14). Like the adjective from which it is formed this word has passed through some changes of meaning. Its original signification was simply rusticity, ignorance, as in Piers Ploughman:

Shal no lewednesse lette The leode that I lovye.

Vis. 1419.

It was then applied to denote vice generally, as in the passage in the Acts of the Apostles, where 'lewdness' is the translation of the Greek ραδιούργημα.

Ye speke of lewdnes vsed at pylgrymages. Is there trowe ye none vsed on holy dayes? Sir T. More, Dial. fol. 79b.

From this usage the transition was easy to its more modern application to a special vice.

Lie, v. i. (Josh. ii. 1 m.). To lodge, dwell.

He [John of Gaunt] therefore taking leave of the king, departed

from the court toward Lincolne, where Katharine Swinford then lay. Stow, Annals, p. 503.

I remember at Mile-end green, when I lay at Clement's inn, I was then Sir Dagonet in Arthur's show. Shakespeare, 2 Hen. IV. III. 2.

The virtuous lady, countees of Auvergne, With modesty admiring thy renown, By me entreats, great lord, thou wouldst vouchsafe To visit her poor castle where she *lies*.

Ib. 1 Hen. VI. 11. 2.

In Othello, III. 4, the use of the word by Desdemona gives the Clown an opportunity of punning upon it.

Lie along (Judg. vii. 13). To lie at full length, flat, be prostrate.

Also we may number among the faults incident to corne, their rankenesse; namely, when the blade is so overgrowne, and the stalke so charged and loden with a heavie head that the corn standeth not vpright, but lieth along. Holland's Pliny, XVIII, 17.

When he lies along,
After your way his tale pronounced shall bury
His reasons with his body.

Shakespeare, Cor. v. 6.

Lien, pp. (Gen. xxvi. 10; Ps. lxviii. 13). This form of the past participle of the verb to lie (A.-S. liegan, pp. legen) was common in the 16th century.

From whose deep fount of life the thirsty rout Of Thespian prophets have lies sucking out Their sacred rages.

Chapman, Homer's Odyssey, epist. dedic.

I have heard
Of an Egyptian, had nine hours lies dead,
By good appliance was recovered.
Shakespeare, Pericles, III. 2 (ed. Malone).

Lieth, as much as (Rom. xii. 18).

Yea, and beside all this, they will curse and ban, as much as in them listh, even into the deep pit of hell, all that gainsay their appetite. Latimer's Letter to Hen. VIII, Rem. p. 301.

Lift, pp. (Gen. vii. 17; xiv. 22; Ps. xciii. 3). The shortened form of *lifted*, the past participle of the verb 'to lift.'

Gloster says of Henry V.

He ne'er lift up his hand but conquered.

Shakespeare I Hen. VI. I. I.

Light, adj. (Judg. ix. 4). Idle, worthless.

Light, vnconstant, of no estimation. Leuis. Baret, Alvearie, s. v.

Bacon uses the comparative.

Here is described the great disaduantage which a wise man hath in vndertaking a *lighter* person then himselfe, which is such an ingagemente, as whether a man turne the matter to least, or turne it to heate; or howsoever hee change copye, hee can no wayes quitte himselfe well of it. Adv. of L. II. 23, \S 5.

Light, sb. (1 Kings vii. 4, 5). An aperture for the admission of light. Bacon, in his description of a model palace, says,

And let all three sides, be a double house, without thorow lights, on the sides, that you may have roomes from the sunne, both for fore-noone, and afternoone. Ess. XLV. p. 183.

Light, v.i. (Ruth ii. 3; 2 Sam. xvii. 12). Literally, to come down, settle; hence 'to light upon' is to fall in with by chance, happen with. The metaphor is evidently from a bird settling after a flight, and the word 'light' (A.-S. lihtan) is probably related to lie (A.-S licgan), as in Lat. sido to sedeo.

It was Theseus happe to light vpon her [Helen], who caried her to the citie of Aphidnes, because she was yet too young to be maried. North's Plutarch, Thes. p. 17.

And in such sort that his offering might be acceptable to Iupiter, and pleasant to his citizens to behold: did cut downe a goodly straight growen young oke, which he lighted on by good fortune. Id. Romulus, p. 30.

Lighten, v.t. (2 Sam. xxii. 29; Luke ii. 32). From A.-H. lihtian, to illuminate, enlighten. In the Coventry Mysteries we find (p. 103), of the Psalter,

It lytenyth therkenesse and puttyth develys away.

But from this lady may proceed a gem. To lighten all this isle.

Shakespeare, Hen. VIII. II. 3.

All the rest from one end of the streete to the other was of a flame, and though it was darke and within night, lightned all the place thereabout. North's Plutarch, Alex. p. 737.

Lighten upon (Te Deum). This phrase would be expressed in modern English by 'alight,' or 'descend upon;' it is from the A.-S. lihtun of the same meaning, and has nothing to do with light or brightness. The original words in the Te Deum are,

Fiat misericordia tus...Super nos. Let thy mercy be done upon us.

Lightly, adr. (Gen. xxvi. 10; Deut. xxxii. 15; Mark ix. 39). Easily, slightly, carolessly.

That ther hath be ful many a good womman, may lightly be prooved. Chaucer, Tale of Meliberus.

They chuese the Tranibores yearly, but lightlie they chaunge them not. Sir T. More, Utopia, fol. 54 b.

Sometimes it falleth out, that the planets and other stars are bespred all over with haires: but a Comet lightly is never seen in the west part of the heaven. Holland's Pliny, 11. 25.

The traitour in faction lightly goeth away with it. Bacon, Ess. LI.

Lightness, sb. (Jer. xxiii. 32; 2 Cor. i. 17). Fickleness, levity.

The Archebishoppe of Yorke fearing that it wold be ascribed (as it was in decie) to his ouermuch lightnesse.....secretely sent for the scale agains. Sir T. More, Rich. III.; Works, p. 43g.

Lightnesse, vnconstancie. Leuitas. Baret, Alvearie, s.v. Edward the second...was faire of bodie, but vnstedfast of

manners, and disposed to lightnes, haunting the company of vilopersons. Stow, Annals, p. 327.

Lign-aloes, sb. (Num. xxiv. 6). A kind of odoriferous Indian tree, usually identified with the Aquilariat Agallochum which supplies the aloes-wood of commerce. Our word is a partial translation of the Latin lignum aloes, Greek $\xi v \lambda a \lambda \delta \eta$. The bitterness of the aloe is proverbial.

The wofull teares that they leten fall, As bitter weren out of teares kind For paine, as is ligne aloes, or gall.

Chaucer, Troil. & Cres. IV. 1100.

Bacon (Sylva, cent. x. 962) recommends, for corroboration and comfortation,

beads of Lignum Aloes, macerated first in Rose-water and dried.

Ligure, sb. (Ex. xxviii. 19, xxxix. 12). Our translators have followed the LXX. λιγύριον and Vulg. ligurius in translating the Heb. leshem by ligure, which is a precious stone unknown in modern mineralogy. Mr King (Antique Gems, p. 422) considers ligurius to be a corruption of lyncurius and to denote some kind of Jargoon or Jacinth.

Like, v.t. (Deut. xxiii. 16; Esth. viii. 8; Amos iv. 5). To please, be pleasing; used either with or without a preposition.

Ther may no thing, so God my soule save, Liken to yow, that may displesen me. Chaucer, Clerk's Tale, 8382.

It liketh hem to be clene in body and gost.

Wife of Bath's Tale, prol. 5679.

Well, I looked on the gospel that is read this day: but it liked me not. Latimer, Serm. p. 247.

Like, adj. (Jer. xxxviii. 9). Likely. In this sense the word is seldom used except as a provincialism.

Brutus had rather be a villager
Than to repute himself a son of Rome
Under these hard conditions as this time
Is like to lay upon us.

Shakespeare, Jul. Cas. 1. 2.

The same had like to have happened a second time, as we may see in the Records and Monuments of old date.

Holland's Pliny, XXVIII. 2.

Like unto (Ex. xv. 11; Matt. vi. 8, &c.), a construction now antiquated.

But we may not take up the third sword, which is Mahometa sword, or like unto it; that is, to propagate religion, by warrs, or by sanguinary persecutions, to force consciences. Bacon, Ess. 111. p. 12.

Liked, pp. Approved; in the phrase 'liked of.'

But was that his magnificence liked of by all! We doubt of it. The Translators to the Reader.

Liken, v.t. (Is. xl. 18; Matt. vii. 26, xiii. 24). To compare; G. gleichen.

Lewed men may like yow thus,

That the beem lith in youre eighen.

Piers Ploughman's Vis. 6181.

The wrinkles in my brows, now fill'd with blood, Were liken'd oft to kingly sepulchres.

Shakespeare, 3 Hen. VI. v. 2.

Likewise, adv. (Ex. xxxvi. 11; 1 Kings xi. 8; Luke iii. 11, x. 37). In its literal sense, 'in like manner.' [See Wine.]

For likewise as he had the spirit of science and knowledge, for him and his heirs; so in like manner, when he lost the same, his heirs also lost it by him and in him. Latimer, Serm. p. 6.

Liking, sb. (Job xxxix. 4). Condition, plight.

If one be in better plight of bodie, or better liking. Si qua habitior paulo, pugilem esse aiunt. Ter. Baret, Alvearie, a.v.

Well, I'll repent, and that suddenly, while I am in some liking. Shakespeare, I Hen. IV. III. 3.

Liking, sb. Approval.

We shall be maligned by selfe-conceited brethren, who runne their owne wayes, and give liking vnto nothing but what is framed by themselves, and hammered on their Anuile. The Epistle Dedicatoric.

Liking, adj. (Dan. i. 10). 'Worse liking' signifies 'in worse condition,' and is the translation of a Hebrew word! elsewhere rendered 'sad' (Gen. xl. 6). 'Well liking' occurs in Holland's Pliny (xxxIII. 5):

The excellent Borax is known by this mark especially, If it: resemble perfectly in colour the deep and full green that is in the blade of corn wel liking.

Lykynge, or lusty, or craske. Delicativus, crassus. Prompt. Parv.

Lineage, sb. (Luke ii. 4). Family; Fr. lignage.

Iohn Picus of the fathers side, descended of the worthy linage of themperoure Constantyne. Sir T. More, Life of Picus; Works, p. 1.

See the quotation from Bacon's New Atlantis under Loft.

Lintel, sb. (Ex. xii. 22, 23). The upper part of the frame-work of a door. The Sp. lintel and Fr. linteau are both derived from Lat. limentellum, the diminutive of limentum, an old form of limen.

In old time it was an ordinary thing to make of brasse, the sides, lintels, sils, and leaves of great dores belonging to temples. Holland's *Pliny*, XXXIV. 3.

List, v.i. (Matt. xvii. 12; Mark ix. 13; John iii. 8; James iii. 4). To will, please, like; generally, as the A.-S. lystan (G. lüsten), from which it is derived, it is used impersonally.

She ledeth the lawe as hire list.

Piers Ploughman's Vis. 1673.

If he had *listed* he might have stood on the water, as well as he walked on the water. Latimer, Serm. p. 205.

There is an olde philosophicall common proverbe, Vnusquisque fingit fortunam sibi, Everie one shapes hys owne fortune as he lists. More aptly may it be said, euerie one shapes his owne feares and fancies as he lists. Nash, Terr. of Night, sig. Gj. rev.

Chaucer uses the forms leste and lust.

Strong was the wyn, and wel to drynke us leste.

Cant. Tales, prol. 752.

A Yeman had he, and servantes nomeoo At that tyme, for him lust ryde soo. Ibid. 102.

And we find *lust* in this sense as late as Latimer.

But I tell thee whoseever thou art, do so if thou lust, thou shalt do it of this price. Serm. p. 401.

Lively, adj. (Ex. i. 19; Ps. xxxviii. 19; Acts vii. 38; 1 Peter i. 3, ii. 5). The Hebrew and Greek words severally rendered 'lively,' in the above passages, literally signify 'living,' that is, full of life, and so vigorous, strong.

Lysistratus of Sicyone, and brother to Lysippus, of whom I have written before, was the first that in plaster or alabaster represented the shape of a mans visage in a mould from the linely face indeed. Holland's Pliny, XXXV. 12.

That liveth a long time, lively, strong of nature. Viuax. Baret, Alvearie, s.v.

Thus in Spenser (F. Q. 111. 1, § 38), of Adonis,

Him to a dainty flowre she did transmew, Which in that cloth was wrought, as if it linely grew.

Living, sh. (Mark xii. 44; Luke viii. 43, xv. 12, 30, xxl. 4). Possessions, property.

Where a man hath a great living laid together, and where he is scanted. Becon, Ess. XLV. p. 181.

And therefore men whose living lieth together in one Shire, are commonly counted greater landed then those whose livings are dispersed though it be more, because of the notice and comprehension. Id. Colours of Good and Eril, p. 254.

Loaden, pp. (Is. xlvi. 1). Loaded, laden.

Also we may number among the faults incident to corne. their rancknesse; namely, when the blade is so overgrowne, and

the stalks so charged and loden with a heavie head that the corn standeth not vpright, but is lodged & lieth along. Holland's Pliny, XVIII. 17.

Lodge, v.i. (Gen. xxiv. 23; 2 Sam. xvii. 16; Job xxiv. 7; Is. lxv. 4). To pass the night; from Fr. loger, which again is from loge. The latter together with It. loggia is derived by Diez from the G. laube, an arbour or bower, O. H. G. laubja. Compare the usage of 'bower' for 'chamber,' so common in old English ballads. The original meaning of the verb 'to lodge' is illustrated by the following passage from Heywood's 2 Ed. IV. 111. 2,

P. Ed. I pray you, tell me, did you ever know Our father Edward lodge within this place?

Bra. Never to lodge, my liege; but oftentimes, On other occasions, I have seen him here.

Care keeps his watch in every old man's eye, And where care lodges, sleep will never he. Shakespeare, Rom. and Jul. 11. 3.

Lodge, sb. (Is. i. 8). A hut. See the preceding.

A lodge: a little house, or cotage. Ligellum. Baret, Alvearie, s.v.

I found him here as melancholy as a lodge in a warren.

Shakespeare, Much Ado, 11. 1.

Loft, sb. (1 Kings xvii. 19; Acts xx. 9). An upper room; not as now, of an out-house only.

A Loft, a floore boorded in a sollar, or chamber. Tabulâtum. Baret, Alvearie, s. v.

And if there be a mother, from whose body the whole lineage is descended, there is a traverse placed in a *loft* above on the right hand of the chair,...where she sitteth but is not seen.

Bacon, New Atlantis, p. 254, ed. 1677.

Loftiness, sb. (Is. II. 17; Jer. xlviii. 29). Haughtiness.

Another exposition is, to make this a proper mean to keep and conserve unity, rather than a way only to diminish loftiness and pride. Sandys, Serm. p. 107.

Lofty, adj. (Ps. cxxxi. 1; Prov. xxx. 13; Is. ii. 11, 12). Haughty.

We have a common saying amongst us, when we see a fellow sturdy, lofty, and proud, men say, 'This is a saucy fellow;' signifying him to be a high-minded fellow, which taketh more upon him than he ought to do, or his estate requireth. Latimer, Serm. p. 464.

With loftic eyes, halfe loth to looke so lowe She thanked them in her disdainefull wise.

Spenser, P. Q. I. 4, § 14.

Lofty and sour to them that loved him not. Shakespeare, Hen. VIII. IV. 2.

Look, v.i. (Acts xxviii. 6). To expect.

Certain of my friends came to me with tears in their eyes, and told me they looked I should have been in the tower the same night. Serm. p. 135.

Lover, sb. (l's. xxxviii. 11). An intimate friend, not necessarily of the opposite sex. Menenius says,

I tell thee, fellow,

The general is my lover.

Shakespeare, Cor. v. 2.

Lovingkindness, sb. (I's. xvii. 7, &c.). The Hebrew word of which this is the good old Saxon representative is alsowhere rendered 'goodness,' 'kindness,' 'mercy,' 'merciful kindness.'

His lovingkindnes shall we loose I dout, And be a byword to the lands about. Fairfax, Tasso, L 26.

Luok, sb. (Ps. xlv. 5, exviii. 26, exxix. 8, Pr. Bk.). Fortuno; Du. luck, Dan. lykke, G. glück. Hence 'good luck' is 'prosperity.' The word has now become colloquial, and in the A. V. of the above passages various equivalent expressions are substituted.

It was good lucks that I went downe here: or I came bether in a good hours. Baret, Alveurie, s.v.

God will send with thee his angell which shall prosper thee this iournie: or bring thee good lucks therein. Ibid.

Be opposite all planets of good luck
To my proceedings, if, with pure heart's love,
Immaculate devotion, holy thoughts,
I tender not thy beauteous princely daughter!
Shakespeare, Rich. III. IV. 4.

Lucre, sb. (1 Tim. iii. 3, 8; Titus i. 7, 11). Gain; Lat. lucrum. Hence 'filthy lucre' is sordid, base gain.

The loss is had, the lucre is lore. Gower, Conf. Am. II. p. 88.

Some, out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it. Burton, Anat. of Mel. pt. 1. sec. 2, mem. 3. subs. 15.

The stratagems of prelates for their own ambition and lucre.

Bacon, Ess. XVII. p. 69.

Lust, v.i. (Ps. xxxiv. 12, lxxiii. 7. Pr. Bk.). To desire; A.-S. lustan. See examples under List.

Lust, sb. (Ps. x. 2, xcii. 10, Pr. Bk.; 1 John ii. 16, 17). Strong desire, pleasure, like A.-S. lust; not restricted as now to one passion only.

Of prikyng and of huntyng for the hare Was al his lust, for no cost wolde he spare. Chaucer, Cant. Tales, prol. 191.

Nought oonly, lord, that I am glad, quod sche, To don your lust, but I desire also Yow for to serve, and plese in my degre. Id. Clerk's Tale, 8844.

To seke in armes worschipe and honour,

For al his lust he set in suche labour.

Id. The Franklin's Tale, 11114.

Chaucer uses also the forms lest and list.

In curtesie was sett al hire lest.

Cant. Tales, prol. 132.

He nolds suffre nothing of my list.

Wife of Bath's Tale, prol. 6115.

Lustily, adv. (Ps. xxxiii. 3, Pr. Bk.). Vigorously; the word is retained from Coverdale's version.

I do not desire he should answer for me; and yet I determine to fight lustily for him. Shakespeare, Hen. V. IV. I.

Lusty, adj. (Judg. iii. 29; Ps. lxxiii. 4, Pr. Bk.). Stout, vigorous, full of energy.

With him there was his sone, a yong squyer, A lovyer, and a lusty bachelor.

Chaucer, Cant. Tales, prol. 80.

A! welcome hedyr! hlyssyd mayster, we pasture hem ful wyde, They be lusty and fayr and grettly multiply.

Coventry Mysteries, p. 74.

Let me be your servant:

Though I look old, yet I am strong and lasty; For in my youth I never did apply Hot and rebellious liquors in my blood; Nor did not with unbashful forehead woo. The means of weakness and debility; Therefore my age is as a lusty winter, Frosty, but kindly.

Shakespeare, As You Like It, II. 3.

It also has the meaning of 'cheerful, merry,' like the German lustig.

And fro his courser, with a lusty herte, Into the grove ful lustily he sterte.

Chaucer, Knight's Tale, 1515.

It is derived from the A.-S. lust in its primary sense of eager desire, or intense longing, indicating a corresponding intensity of bodily vigour. The idea of strong passion has crept into the word in its degeneracy; that it was not necessarily implied in it is shewn in the A.-S. lustic and G. lustig which simply mean merry, joyful. The liebrew in both passages above quoted is literally 'fat,' as is given in the margin of the A.V.

is,

The Scotch *lusty* had the sense of 'beautiful, handsome.' Thus Gawin Douglas' translation of the following line of Virgil,

Sunt mihi bis septem præstanti corpore nymphæ,

I have, quod sche, lusty ladyis fourtene.

Lute, sb. (Ps. xxxiii. 2, lvii. 9, lxxxi. 2, xcii. 3, cviii. 2, cxliv. 9, cl. 3, Pr. Bk.). A stringed musical instrument (G. Laute, from lauten to sound, connected with A.-S. hlúd, loud). In the A. V. the Hebrew nabel in the above passages is rendered psaltery; but that the two instruments were not identical is clear from the following passage from Chaucer's Flower and the Leaf, 337:

And before hem went minstreles many one, As harpes, pipes, lutes and sautry Alle in greene.

The trembling lute some touch, some straine the violl best.

Draytou, Polyolbion, 1v. 356.

It resembled the guitar, but was superior in tone, 'being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear...It had virtually six strings, because, although the number was eleven or twelve, five at least were doubled, the fins, to treble, being sometimes a single string. The head in which the pegs to turn the strings were inserted, receded almost at a right angle.' Chappell, Popular Music of the Olden Time, I. 102.

Lyingly, adv. (Jer. xxvii. 15 m.). Falsely.

Mentitamente, falsely, vntruly, leasingly, lyingly. Florio, Worlde of Wordes.

Mensongerement. Lyingly, fabulously, falsely, vntruly. Cotgrave, Fr. Dict.

M.

Magnifical, adj. (1 Chr. xxii. 5). Magnificent; Lat. magnificalis.

There is no respect of persons with God: neither ought we to be carried away with external shews of magnifical pomp, of glorious titles, of great authority, much learning, nor in matter of religion to respect the messenger, but the message.

Sandys, Serm. p. 278.

Magnify, v.t. (Josh. iii. 7; Job vii. 17, xix. 5, &c.). From Lat. magnificare, Fr. magnifier, in the literal sense of 'to make great.' The earlier of Wiclif's versions of Matt. xxiii. 5 is as follows:

Therfore thei don alle her werkis, that thei be seen of men; forsothe thei alargen her filateries, that ben smale scrowis, and magnific hommys.

There was never law, or set, or opinion, did so much magnific goodnesse, as the Christian religion doth. Bacon, Ess. XIII. p. 48.

Maid-child, sh. (Lev. xii. 5). A female child.

At sea in childbed died she, but brought forth A maid-child call'd Marina.

Shakespeare, Per. v. 3.

Make, v. t. (Josh. vili. 15, ix. 4; 2 Sam. xiii. 6; Luke xxiv. 28). To feign, pretend.

Master chancellor also said, that my lord of London maketh as though he were greatly displeased with me. Latimer, Rem. p. 323.

Make, v.t. (Judg. xviii. 3). To do.

And what make you from Wittenberg, Horatio! Shakespeare, Hamlet, 1. 2.

Thou frantic woman, what does thou make here!

1d. Rick. II. v. 3.

She was in his company at Page's house; and what they made there, I know not. Id. Merry Wives, II. I.

Make occurs in various phrases which have new passed out of use.

1. Make for (Rom. xiv. 19). To be for the advantage of.

For none deny there is a God, but those, for whom it maketh that there were no God. Bacon, Ess. xvi. p. 65.

2. Make mention (Gen. xl. 14; Jer. iv. 16). To mention, tell, proclaim.

And though he make no mention of Andrew, yet it was like that he was amongst them too, with Peter, John, and James. Latimer, Rem. p. 25.

How is it, that in making mention of those that be dead, we speake with reverence and protest that we have no meaning to disquiet their ghosts thereby, or to say ought prejudiciall to their good name and memoriall? Holland's Pliny, XXVIII. 2.

3. Make merry (1 Esd. vii. 14). To be merry.

I intend to make merry with my parishioners this Christmas, Latimer, Rem. p. 334.

4. Make moan (Ecclus. xxxviii. 17). To moan.

This word, 'Father,' came even from the bowels of his heart, when he made his moan. Latimer, Serm. p. 226.

Makebate, sb. (2 Tim. iii. 3 m). A causer of strife.

Satan, the author and sower of discord, stirred up his instruments (certain Frenchmen, tittivillers, and makebaits about the king), which ceased not, in carping and depraving the nobles, to inflame the king's hatred and grudge against them. Foxe, Book of Martyrs, an. 1312. II. 648, ed. Cattley.

Maliciousness, sb. (Rom. i. 29; 1 Pet. ii. 16). Malice, wickedness.

He called for water to washe his handes and testifying the innocencie of Jesus, & condemnyng the frowarde maliciousnesse of the Jewes, he gaue sentence of death against Jesus. Udal'ss Erasmus, Luke, fol. 170 b.

Seke ye not therefore helpe at mannes hade, that ye maie

therewith arms and defends your self against the violence, and muliciousnesse of the civil, nor take you no care ne thought for your livyng or thynges necessarie. Ibid, fol. 90 a.

Man of war, sb. (Ex. xv. 3; Josh. xvii. 1; Is. iii. 2; Luke xxiii. 11). A warrior, soldier.

How far is it to Berkley! and what stir Keeps good old York there with his men of war! Shakespeare, Rich. II. 11. 3.

Kings have to deale with their neighbours;...their merchants; their commons; and their men of warre. Bacon, Ess. XIX. p. 77.

Man-child, sb. (Gen. xvii. 10, 14, &c.). A male child: A.-S. man-cild.

Lucina came: a manchild forth I brought.

Spenser, P. Q. II. 1, § 53.

I sprang not more in joy at first hearing he was a man-child than now in first seeing he had proved himself a man. Shake-speare, Coriolanus, 1. 3.

Mandrake, sh. (Gen. xxx. 14, 15, 16; Cant. vii. 13). The English word is a corruption of mandragoras, the botanical name of the plant being atropa mandragora, anciently used in love-charms and potions. The gathering of the mandrake was believed to be attended with danger, the grean which it uttored when tern from the earth being fatal. To this there are constant allusions in the old poets.

And shricks like mandrakes' torn out of the earth.
Shakespeare, Rom. and Jul. 17. 3.

By the Mandrakes dreadfull groanes,

By the Lubricans sad moanes, By the noyse of dead mens bones

In charnell houses ratling.

Drayton, Nymphidia, 417.

In Ben Jouson's Masque of Queens, the third hag says .

I last night lay all alone, On the ground, to hear the mandrake groan; And pluck'd him up, though he grew full low; And, as I had done, the cock did grow. The ceremonies to be observed in digging for the mandrake are thus described by Pliny:

In the digging up of the root of Mandrage, there are some ceremonies observed: first they that goe about this worke, look especially to this, that the wind be not in their face, but blow upon their backes: then, with the point of a sword they draw three circles round about the plant: which done, they dig it us afterwards with their face into the west. Holland's Pliny, XXV. 1 (ed. 1601).

Manner, sb. (Rev. xviii. 12). From Fr. manière 'manner, sort, kind.' The peculiarity in the passage quote above is the omission of the preposition 'of,' 'all manne vessels of ivory,' an ellipsis of frequent occurrence in ol writers.

But she no maner joie made,
But sorweth sore of that she fonde
No christendome in thilke londe.

Gower, Conf. Am. 1. p. 18.

A maner Latyn corrupt was hir speche, But algates therby sche was understonde. Chaucer, Man of Law's Tale, 4930

Wel can the wise poet of Florence,
That highte Dant, speken of this sentence:
Lo, in swiche maner rime is Dantes tale.
Id. Wife of Bath's Tale, 6709 (ed. Tyrwhitt);

In the Percy Society's edition the reading in the last line is 'maner of rym.'

This maner murmur is swieh as whan man grucchith of gracel nes that himself doth. Chaucer, Parson's Tale.

According to the saying of St Paul, where he saith that faith is of hearing, and not of all manner hearing, but of hearing of the word of God. Latimer, Rem. p. 319.

Fal. What manner of man is he? Host. An old man.

Shakespeare, I Hen. IV. II. ..

Other examples are given in Jamieson's Scottish Dictionary, s. v. maner.

Manner, sb. (2 K. xi. 14; John xix. 40). Custom, habit.

For when they had sown their grounds, their maner was, of all other come to bring back with them out of the fieldes some beanes: for good luck sake. Holland's Pliny, XVIII. 12.

Manner, in a (1 Sam. xxi. 5). In some sort.

Nay, it is in a manner done already.

Shakespeare, K. John, v. 7.

Manner, on this (Gen. xxxii. 19). In this way.

Manner, with the (Num. v. 13). The meaning of this phrase will appear from the following extract:

Mainour, alias Manour, alias Meinour, From the French Manier, i. manu tracture: In a legal sense, denotes the thing that a Thief taketh away, or stealeth. As to be taken with the Mainour, Pl. Cor. fol. 179, is to be taken with the thing stollen about him: And again, fol. 194, it was presented, That a Thief was delivered to the Sheriff or Viscount, together with the Mainour, Cowel's Interpreter, ed. 1701.

The manner of it is, I was taken with the manner. Shakespeare, Love's L. L. 1. 1.

O villain, thou stolest a cup of sack eighteen years ago, and wert taken with the manner. Id. 1 Hen. IV. 11. 4.

'In the manner,' is used in the same way.

Prendre au faict flagrant. To take at it, or in the manner; to apprehend upon the deed doing, or presently after. Cotgrave, Fr. Dict. s. v. Flagrant.

How like a sheep-blting rogue, taken i' th' manner, And ready for the halter, doet thou look now! Beaumont & Fletcher, Rule a Wife and have a Wife, v. 4.

Manpleaser, so. (Eph. vi. 6; Col. iii. 22). For this word, which is the literal rendering of the Greek and pour-

άρεσκος, we are indebted to the translation of the Bible. I first occurs in Tyndale's version.

Now this Doeg being there at that time, what doeth he? Like a whisperer, or manpleaser, goeth to Saul the king, and told hir how the priest had refreshed David in his journey, and had give unto him the sword of Goliath. Latimer, Serm. p. 486.

Mansions, sb. (John xiv. 2). Like the mansiones of the Vulgate, which our translators followed, this word is used in its primary meaning of 'dwelling places,' 'resting places' (Gk. μοναί); especially applied to halting places of a journey, or quarters for the night. Bearing this in mine the application of the word in the above passage become singularly appropriate. It was afterwards used for a dwelling house generally (whence Fr. maison, Sc. manse), and later for a building with some pretensions to magnificence which latter is now the prominent idea of the word.

In his Advertisement touching an Holy Warre (Miscellany Works, p. 126, ed. Rawley, 1629) Bacon says,

And the Pyrates now being, haue a Receptacle, and Mansion in Algiers.

And so in Shakespeare (Tim. of Ath. v. 2):

But say to Athens Timon hath made his everlasting mansion Upon the beached verge of the salt flood.

Manslayer, sb. (Num. xxxv. 6, 12; 1 Tim. i. 9). Lating good native word, superseded by 'homicide' of Lating descent.

And ze wolen do the desyris of zoure fadir. He was a man sleere fro the bigynnyng. Wiclif (1), John viii. 44.

In Wiclif's translation of Mark vi. 27 it denotes as executioner.

Many one (Ps. iii. 2, Pr. Bk.). Many a one: retained from Coverdale's version.

With him ther wente knyghtes many oon. Chaucer, Knight's Tale, 2120 And at the brondes end out ran anoon

As it were bloody dropes many oon.

Ibid. 2.2.

Ibid. 234.

Mar, v.t. (Lev. xix. 27; Ruth iv. 6; Mark ii. 22). To spoil, waste; perhaps from A.-S. myrran or amyrran, to scatter, squander.

The whiles her louely face
The flashing bloud with blushing did inflame,
And the strong passion mard her modest grace.

Spenser, F. Q. IL 9, § 43.

But if you be remember'd, I did not bid you mar it to the time. Shakespeare, Tam. of Shrew, IV. 3.

Marish, sb. (Ez. xlvii. 11). A marsh; Fr. marais, which is connected with E. mere, M. Lat. mare, and A.-S. merec. It occurs in Chaucer in the form marreys, or mareis in some copies.

And sine sche dorst not tel it unto man,
Doun to a marreys faste by sche ran.

Wife of Bath's Tale, 6552.

Before the time of Augustus,

The wine Cocubum was in best account; and the vines which yeelded it, grew to the poplars in the marish grounds within the tract of Amyels. Holland's Pliny, XIV. 6.

A fenne, or marise, a moore often drowned with water. Palus. Baret, Alvearie, s. v. Penne.

Marvel, sb. (Ex. xxxiv. 10; 2 Cor. xi. 14). A wonder: Fr. merceille, It. marariglia, which latter is easily soon to be the Lat. mirabilia, wonderful things.

And what maruell though the apostles thus did in their speche sfore infidels. Sir T. More, Works, p. 159 c.

Marvel, v. i. (Mark v. 20). To wonder; from the preceding.

He so lightli turned from him and so highly conspired against him, that a man would marueil wheref y^e chaunge grew. Sir T. More, Works, p. 69 g.

Masterbuilder, sb. (1 Cor. iii. 10). An architect.

The rest is left to the holy wisedome and spirituall discretion of the master-builders and inferiour builders in Christes Church. Bacon, Certaine Considerations touching the Church of England, p. 10, ed. 1604.

Mastery, sb. (Ex. xxxii. 18). From the Lat. magisterium, the office of magister or master; hence generally, 'superiority.'

If a wif have maistrie, sche is contrarious to her housbond. Chaucer, Tale of Melibeus.

I my self haue seen them fight one with another for the mastrie. Holland's Pliny, VIII. 45.

For Hot, Cold, Moist, and Dry, four Champions fierce, Strive here for mastery.

Milton, Par. Lost, II. 899.

See also the quotation under MIDS.

Matrix, &b. (Ex. xiii. 12, 15, xxxiv. 19, &c.).

The matrice, matrix, or place in the wombe where the childe is conceived. Minsheu.

Written matrice in Numb. iii. 12 in the ed. of 1611.

Maul, sb. (Prov. xxv. 18). Fr. mail from Lat. malleus, a mallet, mace, or heavy hammer. Maul is still used in Yorkshire to denote a wooden mallet. Pall-Mall is so called from being the place where a game of ball was played with mallets or maces.

With mightie mall

The monster mercilesse him made to fall.

Spenser, F. Q. 1. 7, § 51.

Marsilius Ficinus puts melancholy amongst one of those five principal plagues of students: 'tis a common maul unto them all. Burton, Anat. of Mel. Pt. I. Sec. 2. Mem. 3. Subs. 15.

Vpon the French what Englishman not falls, (By the strong bownen beaten from their steeds)
With battle-axes, halberts, bills, and maules.

Drayton, Battle of Agincourt, 1523.

Maw, sb. (Deut. xviii. 3). The stomach; A.-S. maga.

Who kepte Jonas in the fisches mawe,
Til he was spouted up at Nineve?
Chaucer, Man of Law's Tale, 4906.

There thirstie Tantalus hong by the chin, And Tityus fed a vulture on his maw. Spenser, F. Q. 1. 5, § 35.

Mean, adj. (Prov. xxii. 29; Is. ii. 9, v. 15, xxxi. 8; Acts xxi. 39; Rom. xii. 16 m). This word was originally used in the sense of 'common, lowly,' without the idea of baseness which now attaches to it, and which has probably arisen from a confusion of two A.-S. words geniene, 'common,' (G. gemein), and minos, 'false,' from man, 'sin,' which appears in the G. Meineid = A.-S. man-as, 'perjury.'

It might please the king's grace now being to accept into his favour a mean man, of a simple degree and birth, not born to any possessions. Latimer, Serm. p. 4.

Well, come, my Kate; we will unto your father's, Even in these honest mean habiliments; Our purses shall be proud, our garments poor. Shakespeare, Tam. of the Shrew, IV. 3.

Measure, sb. The phrases 'above measure' (2 Cor. xi. 23), and 'beyond measure' (Gal. i. 13), in the sense of 'excessively,' are imitations of the Latin supra modum. Sir T. Overbury, in his character of the 'Jesuit,' says:

His order is full of irregularitie and disobedience: ambitious above all measure.

Meat, sb. (Gen. i. 29, 30; Deut. xx. 20). In the general sense of 'food;' compare A.-S. mets, Dan. mad, in the same sense. In no passage of the A. V. has this word the

exclusive meaning of 'flesh,' to which it is restricted in modern usage. It denoted all kinds of victuals except bread and drink. Thus in Baret's Alvearie:

Meate, cates, whatsoeuer is eaten except bread and drinke. Opsonium.

The following passages from the same old dictionary illustrate phrases in the A.V. in which the word occurs:

To sit downe to meate. Accumbere epulis.

Broken meates. Fragmenta.

Indeed so far from *meat* being used to signify 'flesh' exclusively, it is remarkable that in the '*meat*-offering' there was nothing but flour and oil. The word rendered 'meat' in Ps. cxi. 5, is more correctly 'prey.'

'Is this not a great labour,' say they, 'to run from one town to another to get our meat?' Latimer, Serm. p. 376.

Meet, adj. (Ex. viii. 26; Heb. vi. 7, &c.). A.-S. gemét, fit, proper. Of the clergymen who went so 'gallantly' in his time, Latimer says:

I hear say that some of them wear velvet shoes and velvet slippers. Such fellows are more meet to dance the morrice-dance than to be admitted to preach. I pray God amend such worldly fellows; for else they be not meet to be preachers! Latimer, Rem. p. 83.

Meetest, sb. (2 K. x. 3). Fittest.

This, he thought the meetest place that could be, to build the city which he had determined. North's Plutarch, Alex. p. 731.

Memorial, sb. (Esth. ix. 28; Ps. ix. 6). Memory.

How is it, that in making mention of those that be dead, we speake with reuerence and protest that we have no meaning to disquiet their ghosts thereby, or to say ought prejudiciall to their good name and memoriall? Holland's Pliny, XXVIII. 2.

Merchantman, sb. (Gen. xxxvii. 28; Matt. xiii. 45). A merchant.

The craftsman, or merchantman, teacheth his prentice to lie,

and to utter his wares with lying and forswearing. Latimer, Herm. p. 500.

Mess, sb. (Gen. xliii. 34; 2 Sam. xi. 8). A dish of meat; derived from O. H. G. mazo, meat. Speaking of the marriage of Lionel Duke of Clarence with the daughter of the duke of Milan, Burton says;

He was welcomed with such incredible magnificence, that a kings purse was scarse able to bear it; for besides many rich presents of horses, arms, plate, mony, jewels, &c. he made one dinner for him and his company, in which were thirty-two messes, and as much provision left,...as would serve ten thousand men. Anat. of Mel. Pt. 3. Sec. 2. Mem. 6. Subs. 5.

A messe, or dish of meste borne to the table. Ferculum. Baret, Alveuric.

Mete, v.t. (Ex. xvi. 18; Ps. lx. 6; Matt. vii. 2). To measure; from A.-S. metan, Goth. mat; compare Latmetiri, Gr. perpeir, which have a common origin in the Sanse. md. The earlier of Wiclis's versions of Matt. vii. 2 is, 'in what mesure 30 meten, it shall be meten to 30u.'

Their memory

Shall as a pattern or a measure live,

By which his grace must mete the lives of others.

Shakespeare, 2 Hen. IV. IV. 4.

Meteyard, sb. (Lev. xix. 35). From A.-S. met-geard, a measuring rod.

Take thou the bill, give me thy meleyard, and spare not me. Shakespeare, Tam. of the Shrew, IV. 3.

Neither is it the plaine dealing Merchant that is vawilling to have the weights, or the meteyard brought in place, but he that veeth deceit. Translators' Preface.

Me thinketh, v. imp. (2 Sam. xviii. 27). The old form of methinks, 'it seems to me,' which is not unfrequent. The A.-S. me pincs, which it represents, corresponds with the (1. mich dünkt.

Me thinketh God is the to guede. Body and Soul, 20.

Surely, methinketh it is a great benefit of God, to be a servant. Latimer, Serm. p. 351.

In A.-S. other pronouns were used with this impersonal verb; $\not\models \not\models inc \$, 'it seems to thee.' For 'him thought' see quotation from Sir T. More under RASE. In Chaucer the order of the words is changed:

Than is it wisdom, as thenketh me, To maken vertu of necessite.

Knight's Tale, 3043.

Middest, sb. (Deut. xxi. 8 m). Midst; in the edition of 1611.

The middle, or middest Medium. Baret, Alvearie.

The middest of summer. Aestas adulta. Id.

See quotation from North's Plutarch, under Prove.

Middlemost, adj. (Ez. xlii. 5, 6). Nearest the middle.

Midland, sb. (2 Macc. viii. 35). The interior of a country. We still use the word as an adjective in speaking of the 'midland counties.'

Mids, sb. (Ex. xiv. 16, xv. 19). The old form of 'midst' in the ed. of 1611.

But here lieth all the maistrie and cunning, as well in this as in all things else, namely, to cut even in the *mids*, and to hold the golden meane. Holland's Plutarch, *Morals*, p. 8, l. 46.

Might. The auxiliary might is used for may in Luke viii. 9; John v. 40. Thus in Gower (Conf. Am. 11. p. 109) Phæbus is apostrophized as

Thou, whiche art the daies eye Of love and might no counseil hide.

Mighty, sb. (1 Chr. xi. 12, 24). A mighty or valiant man.

Milch, adj. (Gen. xxxii. 15; 1 Sam. vi. 7, 10). Milk-giving.

Then, at my farm,

I have a hundred milch-kine to the pail.

Shakespeare, Tam. of the Shrew, II. 1.

For feede them they will with greater affection, with more care and diligence, as loving them inwardly, and (as the proverbe saith) from their tender nailes, whereas milch nources and fostermothers carie not so kinde a hart unto their nourcelings. Holland's Plutarch, Morals, p. 4, l. 23.

Mincing, adj. (Is. iii. 16). This word happily expresses the meaning of the original, the root of which signifies to trip, or to walk with short steps like children. It is apparently derived from the A.-S. minsian or Lat. minuo, to make small.

A mincing tripping pace, as the prophet doth note, argueth a proud and an unstable heart.

Sandys, Serm. p. 137.

Turn two mincing steps Into a manly stride.

Shakespeare, Mer. of Ven. III. 4.

Mind, v. i. (Acts xx. 31). To intend, purpose.

The Lorde had alreadic entred his journey, and shewed even plainly by his countenation, that he was bounde towardes Hierusalum as one that purposely mynded to bee in the waie against the occasion of his death should come. Udal's Erasmus, Lubs, fol. 89 a.

To mind, or purpose. In animo habere. Baret, Alrearic.

We do not come as minding to content you.

Shakespeare, Mid. N.'s Dr. v. 1.

Minded, pp. (Ruth i 18; 2 Chr. xxiv. 4; Matt. i. 19). Inclined, determined; like the Greek possiv.

I have been minded many times to have been a friar, namely when I was sore sick and distressed. Latimer, Rem. p. 332.

One minded like the weather, most unquietly.

Shakespeare, K. Lear, III. 1.

Minish, e. t. (Ex. v. 19; Ps. cvii. 39; Ps. xii. 1, Pr. Bk.). From Lat. minuses, to diminish, through the O. Fr. menuiser, which corresponds with the It. minuszare. The compound diminish has now superseded it. In Chaucer we find menuse and amenuse in the same sense. Even in Wiclif's time menuse appears to have required explanation, either as a novelty or an archaism. The earlier version of John iii. 30, is;

It bihoueth him for to were, forsoth me to be menusid, or maad lesse.

Customable vsage of lyght wordes, dothe by lytle and lytle mynishe in the myndes both of the speakers and also of the hearers, the reverence that is due to god. Erasmus, On the Ten Commandments, fol. 153a.

Minister, sb. Like the Lat. minister, this word had several shades of meaning, from that of a simple attendant or servant to that of an officer of state or of religion. In the A.V. the first of these only occurs, while in our present usage the last two only have remained. Thus in Ex. xxiv. 13; Josh. i. I, Joshua is called Moses' minister, while in Ex. xxxiii. 11; Num. xi. 28, the same Hebrew word is rendered servant, and in 2 K. iv. 43, servitor. In 1 K. x. 5, and 2 Chr. ix. 4, the same word occurs, and the rendering ministers suggests the modern idea of ministers of state A similar confusion is likely to arise in Luke iv. 20, where 'minister' simply denotes the attendant in the synagogue who had the charge of the sacred books. The word appears to have been introduced into our language by means of the translations of the Bible.

Be thou consentynge to thin adversarie soon, the whijle thou art in the way with hym, lest perauenture thin adversarie take thee to the domesman, and the domesman take thee to the mynystre, and thou be sente in to prisoun. Wiclif (1), Matt. v. 25.

The modir of him seith to the mynystris, what euere thing he schal seie to zou, do ze. Id. John ii. 5.

The eldeste (as I sayde) rulethe the familye. The wyfes bee ministers to theire husbandes, the children to theire parentes, and to bee shorte the yonger to theire elders. Sir T. More, Utopia, 62 b.

Minister, v. t. (2 Cor. ix. 10). To supply, furnish; like Lat. ministrare.

The people of the countrees there aboute hearyng of hys straight iustice & godly mynd, ministered to hym bothe vitailes & other necessaries. Hall, Hen. V. fol. 14 b.

Misdeem, v.t. (Matt. i. c.). To misjudge, or judge wrongly, from mis- and déman, to deem, judge; connected with donn, judgment, sentence, doomsman, dempster or deemer, a judge.

That taketh well and scorneth nought, Ne it misdeme in hir thought, Through malicious intention.

Chaucer, House of Fame, prol. 92.

Yet, being matcht with plaine antiquitie, Ye will them all but fayned showes esteeme, Which carry colours faire, that feeble eies misdeeme.

Spenser, F. Q. VI. prol. § 4.

Miserably, adv. (Matt. xxi. 41). Used with an active verb.

The Kentishmen, by casting of fire, did cruellie burne Moll the brother of Cedwall king of the West Saxons, and twelve of his knightes with him: wherewith Cedwall being mound to furie, did miserablic harrie and spoile all Kent, so that by the space of sixe yeers, there was no king in that countrey. Stow, Annals, p. 68.

Mislike, v. t. (Trans. to the Reader). To dislike, which is more commonly used.

We have cause greatly to mislike of too poynts in your proceding there. Legester Correspondence, p. 242.

Mislike me not for my complexion, The shadow'd livery of the burnish'd sun.

Shakespeare, Mer. of Ven. 11. 1.

If he mislike

My speech and what is done, tell him he has Hipparchus, my enfranched bondman, whom He may at pleasure whip, or hang, or torture, As he shall like, to quit me.

Id. Ant. and Cl. 111. 13.

Mite, sb. (Mark xii. 42). A very small coin: Fr. mite, from Lat. minutum. In Suffolk it was used for a half-farthing.

Thomas, that jape is not worth a myte. Chaucer, Sompnowes Tale, 7543. Myne hoste ye have money for the purpose, see to this man at my cost and charge. That if ye shall bestowe any thyng aboue this summe that I have delivered you, ye for your parte shall not bee a loser of a myte by it. Udal's Erasmus, Luke, fol. 93 a.

Mock, sb. (Prov. xiv. 9). A taunt, jeer. 'To make a mock' is 'to mock.'

One Hyperbolus...of who Thucydides maketh mention, and of a naughty wicked mā, whose tongue was a fit instrument to deliuer matter to all the comicall poets of that time, to powre out all their taunts and mocks against them. North's Plutarch, Alcib. p. 215.

Besides, it were a mock
Apt to be render'd, for some one to say
'Break up the senate till another time,
When Cæsar's wife shall meet with better dreams.'
Shakespeare, Jul. Cæs. II. 2.

Mock, v. t. (Judg. xvi. 10; Matt. ii. 16). To scorn, ridicule, and hence to delude; Fr. moquer, connected with the Gr. μῶκος and μωκάομαι.

He disdayning to bee mocked & deluded of his money, with his wyfe and family, fled into England. Hall, Hen. IV. fol. 17a.

Sometime we see a cloud that's dragonish;
A vapour sometime like a bear or lion,
A tower'd citadel, a pendent rock,
A forked mountain, or blue promontory,
With trees upon 't, that nod unto the world,
And mock our eyes with air.

Shakespeare, Ant. and Cl. IV. 14.

Mocking, sb. (Ez. xxii. 4; Heb. xi. 36). Mockery.

They are worse fools to purchase mocking so. Shakespeare, Love's L. L. V. 2.

It is a pretty mocking of the life.

Id. Tim. of Ath. I. i.

Mockingstock, sb. (2 Macc. vii. 7). An object of scorn.

I would have you to consider well the causes wherefore they were cast away from God and were made a mockingstock unto the whole world. Latimer, Rem. p. 49.

To be a mocking stocke to one...Ludibrio esse alicui. Baret, Alvearie, s. v.

In Udal's Erasmus, Luke, fol. 181 b, we find 'talkyng stocke.'

Moe, adj. (Ex. i. 9; Num. xxii. 15, xxxii. 54; Deut. i. 11). In the edition of 1611, 'moe' is the comparative of 'many,' and is altered to 'more' in the later editions. It does not seem to have been used in the A.V. for the adverb.

For elles had I dweld with Theseus I-fetered in his prisoun for evere moo.

Chaucer, Knight's Tale, 1231.

Moe things like men! Eat, Timon, and abhor them.
Shakespeare, Tim. of Ath. IV. 3.

Trust not the Physitian, His antidotes are poyson, and he slayes Moe then you rob.

Ibid. (ed. 1623).

Bru. Is he alone?

Luc. No, sir, there are mor with him.

Id. Jul. Cas. 11, 1.

Mollify, v. t. (Is. i. 6). From Lat. mollifico, to soften; an old medical term.

All tumors and hard swellings, which had need to be mollified, are made soft and brought downe most effectually with goose grease, or the fat of a swan. Holland's Pliny, XXX. 12.

Molten, pp. (Ex. xxxii. 4; Job xxviii. 2; Mic. i. 4). The old strong form of the past participle of the verb 'to melt,' now almost obsolete. [See Holpen.] In Shake-speare (I Hen. IV. v. 3), Falstaff says,

I am as hot as molten lead and as heavy too.

Monarchy, so. Sole rule. There is a curious usage of this word (as pointed out by Mr Booker), in the margin

of 2 K. xv. 1; where it is applied to the time that Jeroboam II. reigned alone, he having reigned several years in partnership with his father. The marginal note appears to have been added about the end of the 17th cent., and it is not impossible that the meaning here given to 'monarchy' may have been derived from the employment of the word in the controversies of the period on the subject of the Trinity, in which it was applied to the sole rule or supremacy of God. Dionysius, bishop of Rome, says Bishop Bull, "after he had refuted the doctrine of Sabellius, thus proceeds to discourse against the contrary heresy of those who divide and cut asunder, and overthrow the most sacred doctrine of the church of God, parting the monarchy into three certain powers and hypostases, separated from each other, and consequently into three Deities'" (Bull's Works, II. 2, ed. Burton). Waterland was censured by Clarke for translating the word *μοναρχία* in another passage of Dionysius, not by 'monarchy' but by 'unity,' and defended himself by saying that "μοναρχία, in this subject, sometimes signifies, not monarchy, but unity of headship, or principle, source, or fountain, as in Athanasius" (Works, IV. 92 n, ed. Van Mildert). It will be easily seen how the sense of 'sole rule' became attached to the word as in the marginal note in question.

Moneth, sb. (Ex. xvi. 1). The old form of 'month' in the edition of 1611; A.-S. mónáð.

I doe hold it, in the royall ordering of gardens, there ought to be gardens, for all the moneths in the years. Bacon, Ess. XLVI. p. 186.

Monition, sb. (Ordering of Priests). Admonition, warning: Lat. monitio.

Monition: f. A monition, admonition, monishment; an advertisement, information, warning, summons. Cotgrave, Fr. Dict.

Monster, sb. (Ps. lxxi. 6, Pr. Bk.). A wonder, marvel; Lat. monstrum.

'Allas!' quod sche, 'that ever this schulde happe!
For wend I never by possibilite,
That such a monstre or mervey! mighte be;
It is agayns the process of nature.'
Chaucer, Pranklin's Tale, 11656.

For certes Nature had soch lest,
To make that faire, that truly she
Was her chiefe patron of beaute,
And chiefe ensample of all her werke
And monster.

Id. Book of the Duchess, 912.

More, adj. (Num. xxxiii. 54; Acts xix. 32, xxvii. 12). Greater.

As though...children could not play but w' their kyndred, wit[h] whom for the more part they agree much worse then wyth straugers. Sir T. More, Rich. III., Works, p. 50 d.

()f these woordes the Apostles conceiue a good hope, the more parte of whom had leaft altogether whatsoever it was that thei wer owners of tofore. Udal's Ersamus, Luke, fol. 138 c.

And for any longer stay to have brought a more quantity (which I heare bath bin often objected) whoseouer had seene or procued the fury of that river after it began to arise...would perchance have turned somewhat sooner than we did. Ralegh, Guiana, p. 59.

O take his mother's thanks, a widow's thanks, Till your strong hand shall help to give him strength To make a more requital to your love!

Shakespeare, K. John, H. I.

A man cannot tell, whether Apelles, or Albert Durer, were the more trifler: whereof the one would make a personage by geometricall proportions: the other, by taking the best parts out of divers faces, to make one excellent. Bacon, Est. XIIII. p. 177.

Morian, sb. (Ps. lxviii. 31, lxxxvii. 4, Pr. Bk.). 'The Morians' land,' is in the Heb. Cush, which is rendered 'Ethiopia' in the Auth. Version. 'Morian' is used by old writers for 'moor, blacksmoor:' thus in a procession in the year 1557, there were

A elevant with the castyll, and the sauden and yonge morens with targattes and darttes, and the lord and the lade of the Maye. Machyn's Diary, p. 137.

First the golden Tunne,
Borne by that monstrous murrian black-a-moore.
Munday, John à Kent, p. 17 (Shakespeare Soc. ed.).

In vain 'gainst him did hell oppose her might, In vain the Turks and Morians armed be ...

Fairfax, Tasso, I. I.

Morrow, sb. (Josh. v. 11). Morning.

The busy larke, messager of daye, Salueth in hire song the morwe gray.

Chaucer, Knight's Tale, 1494.

Hence 'a-morwe' is 'next morning.'

And thus they ben departed til a-morwe When ech of hem had leyd his feith to borwe.

Ibid. 1622.

But by the cause that they schuln arise Erly a-morwe for to see that fight, Unto their rest wente they at night.

Ibid. 2491.

On the morrow' is used in the same way:

And on the morwe when the day gan spryng, Of hors and hernoys noyse and clateryng Ther was in the oostes al aboute.

Ibid. 2493.

Mortify, v. t. (Rom. viii. 13; Col. iii. 5). From Lat. mortifico, to kill, put to death, in a metaphorical sense. Of the 'stubborn Turks of ire,' says Latimer,

This second card will not only that they should be mortified in you, but that you yourselves shall cause them to be likewise mortified in your neighbour. Serm. p. 17.

This passage is quoted from Knight's edition. In Capell's copy of the original of 1600 the whole stanza in which it occurs is replaced by another which is pasted over it.

And again, speaking of Bilney,

I cannot but wonder, if a man living so mercifully, so charitably, so patiently, so continently, so studiously and virtuously, and killing his old Adam (that is to say, mortifying his evil affections and blind notions of his heart so diligently) should die an evil death. Rem. p. 331.

The literal sense of the word is obvious in the following passage from Shakespeare (Hen. V. 1. 1);

The breath no sconer left his father's body, But that his wildness, mortified in him, Seem'd to die too.

Ohrist was mortified and killed in dede as touchynge to his fleshe: but was quickened in spir[i]te. Erasmus, On the Creed, Eng. tr. fol. 81 a.

Mote, sb. (Matt. vii. 3, 4, 5; Luke vi. 41, 42). A.-S. mot, a small particle, like those which are brought to light by a ray of sunshine.

For many a mote shall be sene, That woll nought cleve elles there.

Gower, Conf. Am. I. p. 179.

Like motes and shadows see them move awhile. Shakespeare, Per. IV. 4.

A mote it is, to trouble the mind's eye.

Id. Ham. 1. 1.

The proverb in the gospels is thus rendered by Chaucer;

He can wel in myn eye see a stalke, But in his owne he can nought seen a balke.

Reeve's Prol. 3918, 9.

Motion, v. t. To move.

In some Common-weales it was made a capitall crime, once to motion the making of a new Law for the abrogating of an old, though the same were most permisious. The Translators to the Requer.

Motion, sb. Order, direction.

As that person mentioned by Esay, to whom when a sealed booke was deliuered, with this motion, Reade this, I pray thee, hee was faine to make this answere, I cannot, for it is scaled. The Translators to the Reader.

Motioner, sb. A promoter.

That no man would lift vp the heele, no, nor dogge mooue his tongue against the motioners of them. The Translators to the Reader.

Moteur: m. A mouer, stirrer; persuader, prouoker; a motioner. Cotgrave, Fr. Dict.

A motioner, one that pricketh, or moueth forward. Instigator. Baret, Alvearie.

Motions, sb. (Rom. vii. 5). Emotions, impulses.

I withstand these ill motions, I follow the ensample of that godly young man, Joseph. Latimer, Rem. p. 8.

He that standeth at a stay, when others rise, can hardly avoid motions of envy. Bacon, Ess. xiv. p. 52.

Mount, sb. (Jer. vi. 6, xxxii. 24, xxxiii. 4; Ez. iv. 2, xxi. 22). An embankment or mound of earth; A.-S. munt, from Fr. mont, Lat. mons.

And Alexander did honour his funerals: for all the army in their armour did cast vp a mount of earth fashioned like a tombe. North's Plutarch, Alex. p. 748.

Mouths, sb. (Ps. xxxv. 15, Pr. Bk.) 'Making mouths' is a corruption of 'making mows,' i.e. grimaces indicating contempt. The original reading 'mowes' or 'mows' retained its place in the Prayer Book at least as late as 1687.

To make a moe like an ape. Distorquere os. Baret, Alvearie, s. v.

Grimasseur: m. A maker of mouthes, or faces. Cotgrave, Fr. Dict.

The two expressions were in use at the same time.

It is not very strange; for mine uncle is king of Denmark, and those that would make mows at him while my father lived, give twenty, forty, fifty, an hundred ducats a-piece for his picture in little. Shakespeare, Ham. 11. 2.

Witness this army of such mass and charge Led by a delicate and tender prince, Whose spirit with divine ambition puff'd Makes mouths at the invisible event.

Toid. IV. 4.

In the former passage 'mowes' is the reading of the folios, and 'mouths' or 'mouthes' that of all the quartos except the first which has 'moes.'

Move, r. t. (Dout. xxiii. 25; Job ii. 3). To stir, excite.

The fifte maner of contricioun, that moereth a man therto, is the remembraunce of the passioun that ours Lord Jhesu Crist suffred for us and for ours synnes. Chaucer, Parson's Tale.

Were it that the Duke of Gloucester hadde of olde foreminded this conclusion, or was nowe at erste thereunto moved. Sir T. More, Rich. III.; Works, p. 38 b.

For indeed, every sect of them [heretics], hath a divers posture, or cringe by themselves, which cannot but more derision, in worldlings, and depraved politickes, who are apt to contemns holy things. Bacon, Ess. III. p. 9.

Mows. See Mouths.

Much, adj. (Num. xx. 20). Used of numbers in the sense of 'great,' as 'more' is used for 'greater.' Connected with A.-S. mycel (comp. wench with A.-S. wencle), and the Sc. muckle. The same root is found in G. macht, E. might, Gk. µiy-as, Lat. mag-nus, and Sans. maha, which appears in the title maharajah, or 'great king.'

These lordes had much people following them. Hall, Hen. IV. fol. 13 b.

You well know
That, three years since, to our much grief, we lost
Our duchess.

Massinger, Gt. Duke of Flor. 1. 2.

Much, adv. (Phil. 8). Very, greatly.

The father had not yet the vse of his toungue, although it was now muche necessarie for him to saie his mynde. Udal's Erasmus, Luke, fol. 14a.

Bear with me, good boy, I am much forgetful.
Shakespeare, Jul. Cas. IV. 3.

And now my sight fails, and my brain is giddy; O me! come near me, now I am much ill.

Id. 2 Hen. IV. IV. 4.

I am *much* ambitious (though I shall Appear but as a foil to set her off)
To be by her instructed, and supplied
In what I am defective.

Massinger, Gt. Duke of Flor. 111. 1.

Muffler, sb. (Is. iii. 19). A wrapper or covering for the neck and lower part of the face, as the kerchief was for the head. "It would oppress the reader by citing authorities to prove that the muffler was a contrivance of various kinds to conceal a part of the face, and that even a mask was occasionally so denominated. From an examination of several ancient prints and paintings, it appears that when the muffler was made of linen it only covered the lower part of the face" (Douce, Illustr. of Shakespeare, 1. 75). The hat, muffler and kerchief completed Falstaff's disguise.

A kerchiefe, or like thing that men and women vsed to weare about their necke & cheekes, it may be vsed for a muffler. Focale. Baret, Alvearie, s. v.

He might put on a hat, a muffler and a kerchief, and so escape. Shakespeare, Merry Wives, IV. 2.

Cache-museau. A kind of flawne; or, as Cassemuseau; also, a muffler, or maske, for the face. Cotgrave, Fr. Dict.

Multiply upon. This phrase occurs in the Collect for the 4th Sunday after Trinity, 'Increase and multiply upon us thy mercy,' and is illustrated by the following passage from Bacon (Ess. XXXIX. p. 164):

The great multiplication of vertues upon humane nature, resteth upon societies well ordained, and disciplined.

The phrase 'multiply on' occurs in Chaucer (C. T. 15100, The Priores's Tale):

Pray eek for us, we synful folk unstable, That of his mercy God so merciable On us of his grete mercy multiplie, For reverence of his modir Marie.

Munition, sb. (Is. xxix. 7, xxxiii. 16; Nah. ii. 1; t Macc. xiv. 10; Dan. xi. 15, 38, 39 m). From Lat. munition, a fortress, means of defence, which is the substantive formed from the verb munites, to furnish, equip, fortify.

A munition, or fortification, a fort, or strong hold. Munitio. Baret, Almarie, a. v. Porte.

There, finding but a few to defend, whom they discomfited in the turning of a hand, they brake into the rampier and munitions, without conflict or skirmish. Holland's Liry, p. 137.

The modern ammunition has the same origin, but is applied in a more restricted sense to means of defence of a special kind. The Hebrew words translated by 'munition,' are elsewhere rendered 'stronghold' (Jud. vi. 2), 'castle' (1 Chr. xi. 7), 'hold' (1 Chr. xii. 8, 16), 'fort' (Ez. xxxiii. 27), and 'fortress' (2 Sam. xxii. 2). The verb 'munite' is found in Bacon (Ess. 111. p. 12);

Men must beware, that in the procuring, or muniting, of religious unity, they doe not dissolve and deface the lawes of charity, and of humane society.

Munition for 'ammunition' occurs in Hall (Hen. IV. fol. 18 a):

King Henry forgat not his enterprise into Wales, but made provision for menne, municious and artyllary mete and convenient for so great a businesse.

Mured, lit. 'walled up,' from Lat. murus, a wall, occurs in Josh. x. c. Gold and silver in vessels, &c. were discovered 'mured up in walls, vaults, and other secret places' (State Papers, quoted by Froude, III. 434, 3rd ed.). The word is now superseded by immured.

At last when as he found his force to shrincke, And rage to quaile, he tooke a muzzell strong Of surest yron, made with many a lincke; Therewith he *mured* vp his mouth along, And therein shut vp his blasphemous tong.

Spenser, $F. Q. VL 12, \S 34.$

Shakespeare (2 Hen. IV. iv. 4) has the substantive mure;

The incessant care and labour of his mind Hath wrought the *mure* that should confine it in, So thin that life looks through and will break out.

Murrain, sb. (Ex. ix. 3; Ps. lxxviii. 50 m.). Apparently from A.-S. amyrran, to mar, destroy, and connected with Gk. $\mu a \rho a i \nu \omega$, Lat. marcere, and so again with mori and Sansc. mri. A peculiar disease among cattle, caused by a hot dry season, which produces an inflammation of the blood.

Murrein among cattell, pestilence among men, great death, or destruction. Lues... Tabifica lues... λοιμός. Baret, Alvearie, s. v.

In the following passage of Spenser $(F, Q, 111.3, \S 40)$ it is used of a disease which attacks men;

For heaven it selfe shall their successe enuy, And them with plagues and murrins pestilent Consume, till all their warlike puissaunce be spent.

Shakespeare uses it as an adjective in the form 'murrion';

The fold stands empty in the drowned field, And crows are fatted with the *murrion* flock.

Mid. N.'s Dr. II. 2.

Muse, v.i. (Ps. xxxix. 3, cxliii. 5; Luke iii. 15). To meditate, reflect: Fr. muser, It. musare. The etymology

of the word beyond this is not certain. Skinner connects it with the Gk. $\mu\nu'(\omega)$, an imitative word, signifying to 'murmur, to mean,' and in support of this there is the analogy of the Hebrew word of which 'musing' is the rendering in I'm xxxix. 3, the root of which originally signifies 'to mean,' and is rendered 'mourn' in Is. xvi. 7, xxxviiii. 14; Jer. xlviii. 31, and 'mutter' Is. lix. 3. Others derive it from musa, but without reason.

Whan they upon the reson musen, Horestes alle they excusen.

Gower, Conf. Am. L 352.

For then thought he, that whyle men mused what the matter meant...it were best hastely to pursue his purpose. Hall, Ed. V. fol. 17 b.

Rather muse than ask why I entreat you. Shakespeare, All's Well, II. 5.

In Shakespeare it occurs simply in the sense of 'to wonder.'

I muse your majesty doth seem so cold, When such profound respects do pull you on.

Id. K. John, 111. 1.

I muse my mother Does not approve me further.

Id. Cor. IIL 2.

Muted, pp. (Tob. ii. 10). From Fr. mutir, the meaning of which is sufficiently evident. The word is still used of a natural action of birds, and occurs in the following prescription of Pliny (xxx. 12, Holland's trans.);

Also the dung of cocke or henne (that which looketh reddish empecially) tempered with vineger & laid to a fellon, healeth it: but the said dung ought to be freeh and newly meuted.

N.

Napkin, sb. (Luke xix. 20; John xi. 44, xx. 7). A handkerchief, literally a little cloth: from It. nappa, a tuble-cloth; napkin being a diminutive.

And they would go and kiss dead Cæsar's wounds—And dip their napkins in his sacred blood.

Shakespeare, Jul. Cæs. III. 1.

Here, Hamlet, take my napkin, rub thy brows.

Id. Ham. v. 2.

Nard, sb. (Mark xiv. 3 m.). An aromatic plant; Lat. nardus, Heb. nêrd. [See Spikenard.]

The good, sincere, and true nard is known by the lightnes, red colour, sweet smell, and the taste especially. Holland's Pliny, XII. 12.

Naught, adj. (2 K. ii. 19; Prov. xx. 14). From A.-S. náht, 'worthless, bad,' which is said to be a contraction of ne áht, so that it is etymologically the same with nought; in fact in Coverdale's Prologe to his Bible, 'naught' is used for 'nought.'

In the first boke of Moses (called Genesis) thou mayest lerne to know the almightye power of god in creatynge all of naught, his infinite wysdome in ordryng the same.

And again;

He that can do better then another, shulde not set him utinaught yt vnderstondeth lesse.

And they whose works be naught, dare not come to this light. Latimer, Rem. p. 303.

But John's disciples did naught, in that they envied Christ. Id. p. 70.

In respect of itself, it is a good life; but in respect that it is a shepherd's life, it is naught. Shakespeare, As You Like It, 111. 2.

Naughtiness, sb. (1 Sam. xvii. 28; Prov. xi. 6; Jam.. i. 21). Wickedness. Latimer says of evil spirits;

They be amongst us, and about us, to let us of good things, and to move us to naughtiness. Serm. p. 493.

The inestimable wisdom of God, which can use our naughtiness to the manifestation of his unspeakable goodness. Rem. p. 326. Naughty, adj. (Prov. vi. 12). Bad, wicked; from the same root as the preceding. In modern usage it is almost confined to the nursery, but in its original sense it is frequent in old writers.

It is, a naughty fellow, a seditious fellow; he maketh trouble and rebellion in the realm; he lacketh discretion. Latimer, Serm. p. 240.

So shines a good deed in a naughty world.

Shakespeare, Mer. of Ven. v. 1.

Necromancer, eb. (Deut. xviii. 11). One who raises the dead for the purpose of divination: Gk. μερόμωντε, and in the LXX. μεκόμωντε, whence the Old Fr. necyomance, necromancy. We probably had the word through the Italian negromances, for it was at first written nygromancer and negromancer, as in the following passages from Bir T. More:

Nor they that gone on pilgrimage do nothinge like to those nygromancers, to whome ye resemble them that put theyr confydence in the roundell and cerole on the grounds. Works, p. 121 c.

As negromacers put their trust in their corcles, within which their thinks them self sure against all y doubs in hel. Ibid. p. 120 b.

Needs, in the phrases 'must needs' (Gen. xvii. 13), 'will needs' (Gen. xix. 9), 'would needs' (Gen. xxxi. 30), is the genitive used adverbially, as in A.-S. needes, of necessity.

A man moot needes love maugre his heed. Chaucar, Knight's Tale, 1171.

Or if my destyne be schapid so, That I schal nædes have on of hem two, So send me him that most desireth me.

Ibid. 2326.

These must needs be worse at the latter end than at the beginning. Tyndale, Doctr. Tr. p. 53.

It is a hard pilgrimage, an uneasy way to walk: but we must needs go it; there is no remedy. Latimer, Serm. p. 490.

Neesing, sb. (Job xli. 18). 'Neese,' which formerly occurred in 2 K. iv. 35, and 'neesing,' are the old forms of 'sneeze' and 'sneezing;' from A.-S. niesan, G. niesen. Other analogous instances are 'knap' and 'snap,' 'top' and 'stop,' 'lightly' and 'slightly;' and an example of the opposite is found in 'quinsy' and 'squinancy.' Like the Heb. ătîshâh, of which it is a translation, neesing is probably an imitative word. The verb occurs in Shakespeare (Mid. N.'s Dr. II. 1);

And waxen in their mirth to neeze and swear A merrier hour was never wasted there.

Wiclif has the curious form 'fnesynge' in Job xli. 18.

Neighbour, adj. (Jer. xlix. 18, l. 40). Neighbouring.

I have heard, and grieved,
How cursed Athens, mindless of thy worth,
Forgetting thy great deeds, when neighbour states,
But for thy sword and fortune, trod upon them.
Shakespeare, Tim. of Ath. IV. 3.

The strength of a veteran armie, (though it be a chargeable businesse) alwaies on foot, is that which commonly giveth the law; or at least the reputation amongst all neighbour states. Bacon, Ess. XXIX. p. 128.

Neither, conj. (2 Sam. xiv. 7). The passage in which this word occurs is an instance of the use of the double negative which was common in old English; 'shall not leave neither name nor remainder.' Thus in Chaucer's Tale of Melibeus;

Bywreye nought youre counseil to no persone.

The husbandman cannot command, neither the nature of the earth, nor the seasons of the weather: no more can the physiticn the constitution of the patiente, nor the varietye of accidentes. Bacon, Adv. of L. II. 22, § 3.

Neither—neither (Gen. xxi. 26; Matt. xii. 32).

And whatsoever had bene done by the Kings Maiesties authoritie, that woulde by right have remayned for ever, and so taken in law, that the contrarie partie, neyther could by instice, neither would by holdenesse, have enterprised the breake thereof. Bir J. Cheke, Hurt of Sedition, sig. I. ij. recto.

Nephew, sb. (Judg. xii. 14; Job xviii. 19; Is. xiv. 22; 1 Tim. v. 4). A grandson, from Lat. nepos, through It. nepote, and Fr. neveu. In Gen. xxi. 23, the same Hebrew word, which in Isaiah and Job is rendered 'nephew,' is translated 'son's son.' The usage of the word in this sense is common in old English.

For in my dreme it is warned me How that my nevews shall my bane be. Chaucer, Legend of Good Women, 2656.

So the grandfather's offence redowndyd unto the nephews. Pol. Verg. 11. 154.

God saith, as neither they, so neither their sons after them, nor their sonnes sons, their sonnes nephewes shall escape. Andrewes, On the Second Commandment, p. 287, ed. 1642.

You'll have your nephews neigh to you. Shakespeare, Oth. 1. 1.

C. Crispinus Helarus a gentleman of Fesulæ, came with solemne pompe into the Capitoll, attended vpon with his nine children, seuen sons and two daughters; with 27 nepheross the sounce of his children, and 29 nepheross more, once removed, who were his sons nepheross, and twelve necces besides that were his childrens daughters, and with all these solemnly sacrificed. Holland's Pliny, VII. 13.

The Emperor Augustus among other singularities that he had by himselfe during his life, saw ere he died the nephew of his accee, that is to say his progenic to the fourth degree of lineall descent. Holland's Pliny, VII. 13.

In the same way neece is used in Wiclif for granddaughter, Gen. xxxi. 43; Lev. xviii. 10; and this usage prevailed in the beginning of the 17th century.

Nether, adj. (Ex. zix. 17; Deut. zxiv. 6). Lower; A.-S. nytera, or neotra.

That thou art my son, I have partly thy mother's word, partly my own opinion, but chiefly a villanous trick of thine eye and a foolish hanging of thy nether lip, that doth warrant me. Shake-speare, I Hen. IV. 11. 4.

Nethermost, adj. (1 K. vi. 6). The superlative of nether; A.-S. nisemesta, lowest.

Vnto that shee had already, he added the prouinces of Phoenicia, those of the nethermost Syria, the Ile of Cyprus, and a great part of Cilicia. North's Plutarch, Anton. p. 985.

'Nethermore' is also found.

Thou haste delyuered my soule from the nether more hell. Erasmus, On the Creed, Eng. tr. fol. 80 b.

Never a, as in the phrases 'never a word' (Matt. xxvii. 14), 'never a woman' (Judg. xiv. 3), 'never a son' (2 Chr. xxi. 17), still exists in the provincial 'narry,' as it is given by Halliwell, which is simply 'ne'er a.' It is a common Americanism.

The selfe same night, it is reported that the monstrous spirit which had appeared before vnto Brutus in the citie of Sardis, did now appeare agains vnto him in the selfe same shape & forme, and so vanished away, and said never a word. North's Plutarch, Brutus, p. 1075.

Never so (Ps. lviii. 5).

No, these be so lost, as they themselves grant, that though they seek them never so diligently, yet they shall not find them. Latimer, Serm. p. 51.

Newfangled, pp. (Pref. to Pr. Bk.). New fashioned, and also, desirous of novelty. The etymology is doubtful, perhaps connected with fing-ere. Shakespeare uses the word fangled alone (Cymb. v. 4), in the sense of fashioned:

O rare one! Be not, as is our fangled world, a garment Nobler than that it covers. 'Nowfangled' is of frequent occurrence, and not yet altogether obsolete:

So newefangel be thei of her mete, And loven non leveres of propre kinde. Chaucer, Squire's Tale, 10932.

For the frute of stryfe among the herers and persecucyon of the precher can not lyghtly growe amonge crysten men, but by the prechynge of some straunge neweltyes, and bryngynge vp of some new fungell heresyes, to the infeccyon of our olde fayth. Sir T. More, Dial. f. 39 a.

At Christmas I no more desire a rose,

Than wish a snow in May's new-fangled mirth.

Shakespeare, Lore's L. L. I. 1.

Newlanglenes (Translators' Pref.), or Newlangledness, sb. (Pref. to Pr. Bk.). Novelty; as in Chaucer (Squire's Tale, 10924);

Mon loven of kynde newefangilnesse.

In a greene gowne he clothed was full faire, Which underneath did hide his filthinesse, And in his hand a burning hart he bare, Full of vaine follies, and new fanglenesse.

Spenser, P. Q. I. 4, § 25.

News, sb. (1 Pet. i. c). 'No news,' in the sense of 'no new thing,' or 'novelty.' So in Burton's Anat. of Mel., Democritus to the reader, p. 43;

At the battle of Cannas, 70000 men were slain, as Polyhius records, and as many at Battle Abbye with us; and 'tis no news to fight from sun to sun, as they did, as Constantine and Liciuius, &c.

Nigh, adj. (Lev. xxi. 3, xxv. 49; 2 Sam. xi. 20). Near; A.-S. nih, or neah, of which near is the comparative form.

But was not this migh shore?

Shakespeare, Temp. 1. 2.

It is a common provincialism in Suffolk.

Nocturn, sb. (2nd Pref. to Pr. Bk.).

Matins were divided into two parts, which were originally distinct offices and hours; namely, the nocturn, and matin lauds. In later times...the nocturnal service was joined in practice to the matin lauds, and both were repeated at the same time early in the morning. Hence the united office obtained the name of matins; and afterwards this name was applied more especially to the nocturns, while the ancient matins were distinguished by the name of lauds. Palmer, Origines Liturgicæ, 1. 202, 203 (ed. 1832).

Noise, v.t. (Josh. vi. 27). To 'noise abroad,' is to report, spread a rumour, proclaim.

My office is
To noise abroad that Harry Monmouth fell
Under the wrath of noble Hotspur's sword.
Shakespeare, 2 Hen. IV. induc.

Noisome, adj. (Ps. xci. 3; Ez. xiv. 15, 21). Hurtful, noxious, injurious; from Lat. nocere, to hurt, through Fr. nuir (whence nuisance), and O. E. noy, to annoy. The termination is A.-S. -sum, G. -sam. Latimer describes Bilney as 'noisome wittingly to no man' (Rem. p. 330).

I will go root away
The noisome weeds, which without profit suck
The soil's fertility from wholesome flowers.
Shakespeare, Rich. II. 111. 4.

A second defect or imperfection there is also incident to corn, which hath some neer resemblance to the otes aforesaid; namely, when the graine being formed and newly come to the just proportion of bignesse (howbeit, not full and ripe) before that it is firm and hard, is smitten with a noisome blast, and so, like an abortiue fruit, decaieth and windereth away within the eare in such sort, as there is no substance left therein, but appeareth void and emptie. Holland's *Pliny*, XVIII. 17.

Chaucer (House of Fame, 11.66), uses noyous in the same sense;

And said twice, Saint Mary, Thou art a noyous thing to cary. No-nor (Deut. ziv. 27).

No not (Gal. ii. 5). A strong form of negation.

Wherin verally he signified hymself to be the foundació of y^c churche, against whom no not the gates of helle are hable to prenaill. Udal's Erasmus, Luke, fol. 180 b.

None. Used for 'no' in the phrase 'of none effect' (Matt. xv. 6; Mark vii. 13, &c.).

They hadde none ordre nor no stedfastnes,
Tyll rethoricians founde justyce doubtles,
Ordeynyng kynges, of ryght hye dygnite,
Of all comyns to have the soverainte.

Hawes, Pastime of Pleasure, cap. x.

Not, adv. (1 Thess. iv. 8). Not only.

And that not in the presence Of dreaded justice, but on the ministers That do distribute it.

Shakespeare, Cor. 111. 3.

You may salve so,

Not what is dangerous present, but the loss
Of what is past.

Ibid. III. 2.

Not-nor (Deut. xii. 32).

How he ordered or misordered himself in judgment, I cannot tell, nor will I meddle withal.

Latimer, Rem. p. 330.

O horror, horror! Tongue nor heart Cannot conceive nor name thee! Shakespeare, Mach. 11. 3.

Not-nor-neither (Luke xiv. 12; John i. 25).

Notable, adj. Worthy of note or mention, from Lat. nota, a mark or brand, used with four modifications of this

meaning: Dan. viii. 5, 8, 'conspicuous, easy to be noticed;' Matt. xxvii. 16, 'remarkable, notorious;' Acts ii. 20, 'glorious, dazzling;' and Acts iv. 16, 'well known.'

This is a notable example to signify that He abhors all idleness. Latimer, Serm. p. 214.

The cardinals of Rome, which are theologues, and friars, and schoole-men, have a phrase of *notable* contempt and scorne, towards civill businesse: for they call all temporall businesse, of warres, embassages, judicature, & other emploiments, sbirrerie; which is, under-sheriffries; as if they were but matters for undersheriffes and catchpoles. Bacon, Ess. LIII. p. 215.

So sure I am persuaded we shall find Some notable piece of knavery set afoot. Heywood, 2 Ed. IV. 1. 6.

Nothing, used as an adverb (1 K. x. 21; 1 Tim. iv. 4; Jam. i. 6). In no respect. This usage points us to the origin of 'not,' which is only the contracted form of 'nought.'

They nothing doubt prevailing and to make it brief wars. Shakespeare, Cor. 1. 3.

Nought, set at (Prov. i. 25; Mark ix. 12). Literally to value at nothing, to despise.

Whā an other man offred him [Picus] great worldly promocion, if he wolde go to the kynges court: he gaue him suche an aunswer, that he sholde wel know, that he neither desired worship, ne worldly richesse: but rather set them at nought. Sir T. More, Works, p. 7 a.

Tancred he saw his lives ioy set at nought, So woe begon was he with paines of love. Fairfax, Tasso, 1. 9.

Nourish, v. t. (Gen. xlvii. 12; Esth. ii. 7 m; Is. vii. 21; Ps. lv. 23, Pr. Bk.). From Fr. nourrir, as banish from banir, furnish from fournir, &c. To bring up, rear, as a nurse a child; hence, to support.

There is appointed in scripture how the man shall nourish his wife, rule her with all lenity and friendliness. Latimer, Rem. p. 6.

Nourisher, sb. (Ruth iv. 15; 2 K. x. 1 m; Is. xlix. 23 m). One who nourishes, nurses, or rears.

Ydelnes mother and norisater of all vices. Hall, Rich. III. fol. 8 a.

Sleep......
Chief nourisher in life's feast.
Shakespeare, Mach. II. 2.

Novelty. sb. Innovation; like Fr. nouveauté.

The first Romane Emperour did neuer doe a more pleasing deed to the learned, nor more profitable to posteritie, for conseruing the record of times in true supputation; then when he corrected the Calender, and ordered the yeere according to the course of the Sunne: and yet this was imputed to him for noueltie, and arrogancie, and procured to him great obloquie. The Translators to the Reader.

Among the causes of superstition Bacon reckons

The favouring too much of good intentions, which openeth the gate to conceits and novelties. Ess. XVII. p. 69.

Novice, sh. (1 Tim. iii. 6). One newly planted or admitted into the church. The Greek word of which it is the rendering has been Englished into nonphyte. In the Roman Catholic church it means a probationer in a religious house, one who has not yet taken the final vows.

For we do instructe a nounce newely converted, and not a divine. Erasinus, (In the Creed, Eng. tr. fol. 72 b.

For if the yoong schoolers and nouices begin to bee lyghtened at their first enterance, what will comme to passe when a man is let in vnto full knowledge! Calvin, Comm. on Ps. cxix. 130 (Pt. 11. p. 182, Golding's trans.).

Now-a-days (1 Sam. xxv. 10). A colloquial expression.

There be many reeds now-a-days in the world, many men will go with the world; but religion ought not to be subject unto policy, but rather policy unto religion. Latimer, Ress. p. 82.

When all this is done, yet have they not that whitenesse of their owne, for which cause they are so much esteemd; as namely, those that are come now adays from Alexandria. Holland's Pliny, XVIII. 11.

Nursing father, sb. (Num. xi. 12; Is. xlix. 23). A foster father. In the dedication of the A.V. the translators describe James I. as

Caring for the Church as a most tender and louing nourcing Father.

Nurture, sb. (Eph. vi. 4). Training, cultivation; Fi. nourriture, from nourrir, Lat. nutrire.

Sire Johan of Boundys was his right name, He cowde of norture ynough and mochil of game. The Cook's Tale of Gamelyn, 4.

Yet I am inland bred,
And know some nurture.
Shakespeare, As You Like It, II. 7.

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Obeisance, sb. (Gen. xxxvii. 7, 9, xliii. 28; Ex. xviii. 7; 2 Sam. i. 2, xiv. 4, xv. 5; 1 K. i. 16; 2 Chr. xxiv. 17). Derived from the French form of the word obeir 'to obey,' as 'obedience' is from the Latin obedire. Wielif (Matt. viii.) uses the form obeischen, 'to obey,' with which the connection of the present word is obvious. From the simple meaning of obedience which literally belongs to obeisance, it is applied to denote the act of obedience or homage, and the outward symbol by which that act is indicated. The Hebrew word which is rendered 'did obeisance' or 'made obeisance,' is literally 'bowed or prostrated oneself' and is elsewhere translated 'bowed himself' (Gen. xviii. 2), 'worshipped' (Gen. xxiv. 26), 'fell flat' (Num. xxii. 31), 'did reverence' (2 Sam. ix. 2).

So reverently

They unto it do such obeisaunce.

Chaucer, Flower

Chaucer, Flower and Leaf, 541.

That done, conduct him to the drunkard's chamber;
And call him 'madam,' do him obeisance.
Shakespeare, Tam. of Shrew, Ind. 1.

Chaucer (Parson's Tale) uses obeissant for 'obedient.'

For as moche as the resoun of a man ne wol not be subject ne obtissant to God.

Obey, v.t. (Rom. vi. 16). In the phrase "his servants ye are to whom ye obey," a construction is used which was common in old English, in accordance with the derivation of the word. 'To obey to' is the literal rendering of the Fr. obeir d, and not a servile copy of the Greek in the passage quoted. Thus in Gower (Conf. Am. I. p. 344):

And how Egistus, as men saide, Was king, to whom the londe obeide.

For the flit barks, obaying to her mind, Forth launched quickly, as she did desire. Spenser, F. Q. II. 6, § 20.

Lo now the heavens obey to me alone,
And take me for their love, whiles love to earth is gone.

Ibid, 111, 11, § 35.

Oblation, sb. (Lev. vii. 38, Jor. xiv. 12), in its simple sense means anything offered (oblatio from Lat. offero, oblatus) to another, specially any thing offered or solemnly devoted to God, and still more especially anything offered in sacrifice. In the Prayer for the Church Militant, where both alms and oblations are mentioned, the latter are by most commentators taken to mean the "elements" of the Lord's Supper which, in the rubric immediately before the Prayer, are ordered to be then put on the table. However it must not be denied that in the Scotch Liturgy the Rubric calls the offerings of the people, oblations:

And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the Presbyter. L'Estrange's Alliance, p. 167.

And now was the tyme come, that the religion of the same material temple with the sacrifices and oblacios to the same belongyng should cease. Udal's Erasmus, Luke, fol. 156 b.

Of the stone in the ring of Polycrates, says Pliny,

This stone (as it is well known) was a sardonyx; & if we may believe it, the very same it is, which at Rome is shewed in the temple of Concord, where Augusta the empresse dedicated it as an oblation. Holland's Pliny, XXXVII. 1.

Latimer (Serm. p. 17) defines oblations as follows: Oblations be prayers, almsdeeds, or any work of charity.

Observation, sb. (Neh. xiii. 14 m). Observance, ceremony. From the following.

Go one of you, find out the forester; For now our observation is perform'd. Shakespeare, Mid. N.'s Dr. IV. 1.

Observe, v.t. (Mark vi. 20). To respect, treat with reverence or ceremony. The Latin observare was used in the same sense. The earlier English versions, except Wiclif's and the Rheims version, have 'gave him reverence.'

Blunt not his love, Nor lose the good advantage of his grace.

By seeming cold or careless of his will:

For he is gracious, if he be observed.

Shakespeare, 2 Hen. IV. IV. 2.

I shall observe him with all care and love. Ibid.

Hinge thy knee
And let his very breath whom thou 'lt observe
Blow off thy cap.

Id. Tim. IV. 3.

Must I budge?

Must I observe you? must I stand and crouch
Under your testy humour?

Id. Jul. Cas. IV. 3.

Obtruded to. Thrust upon. This construction occurs in the Preface of the Translators to the Reader.

Was their Translation good before! Why doe they now mend it! Was it not good! Why then was it obtruded to the people!

There is an herbe growing enery where called Pseudonardus, or bastard Nard, which is obtruded rate vs and sold for the true spikenard. Holland's Pliny, XII. 12.

Occidental, adj. In the Dedication of the Bible Queen Elizabeth is called 'that bright occidental Star,' that is the star of the West (Lat. occidens, the setting Sun, the West; whence occidentalis, western). So Shakespeare (All's Well, 11. 1);

Ere twice in murk and occidental damp Moist Hesperus hath quench'd his sleepy lamp.

Each planet bath a severall colour: Saturne is white, Iupiter cleare and bright. Mars flerie and red, Venus orientall (or Lucifer) faire, occidentall (or Vesper) shining, Mercury sparkeling his raise. Holland's Pliny, 11. 18.

Occupier, sb. (Ez. xxvii. 27). A trader.

The occupiers and shopkeepers call the very setling and grounds of their cintment and compositions, by the name of Myrobalanon. Holland's Pliny, XII. 21.

A Bouthe or tente that any occupier maketh in a faire or other places. Velabrum. Baret, Alvenrie, a. v. Bouthe.

Occupy, v.t. (Ex. xxxviii. 24; Judg. xvi. 11; Ez. xxvii. 9, 16, 19, 21, 22; Luke xix. 13; Heb. xiii. 9). From Lat. occupare; literally, to lay hold of; then, to use, employ, trade with; and, in a neuter sense, to trade. The Prayer Book Version of Ps. cvii. 23 is, "which occupy their business in deep waters;" while the Authorized Version has simply "that do business in great waters." This use of the word was once common.

But now must men occupy their goods otherwise. Latimer, Serm. p. 125.

The good man shall never perceive the fraud, till he cometh to the occupying of the corn. Ibid. Serm. p. 401.

So he that occupieth usury, though by the laws of this realm he might do it without punishment, (for the laws are not so precise,) yet for all that he doth wickedly in the sight of God. *Ibid.* p. 410.

These two [Polycletus and Myron] were rare imageurs, liuing at one time, and prentises at the art together: but they indeauoured to surpasse one the other in divers mettalls which they occupied. Holland's Pliny, XXXIV. 3.

As for the grape of Amonium, which is now in vse and much occupied, some say it groweth vpon a wilde vine in India. Id. XII. 13.

For, the pure cleane witte of a sweete yong babe, is like the newest wax, most hable to receive the best and fayrest printing: and like a new bright siluer dishe neuer occupied, to receive & kepe cleane, anie good thyng that is put into it. Ascham, Scholemaster, p. 31, ed. Mayor.

Occurrent, sb. (1 K. v. 4). 'Evil occurrent' is the rendering, apparently suggested by the Vulg. occursus malus, of the Heb. which signifies 'evil chance.' The word occurs only once besides in Eccl. ix. 11 and is there translated 'chance.' 'Occurrence' from the same root (Lat. occurrere lit. 'to run against') has now taken the place of 'occurrent.' The latter is met with in Shakespeare (Ham. v. 2);

So tell him, with the occurrents, more and less.

And in Burton (Anat. of Mel. pt. 2. sec. 2. mem. 4);

When that great Gonsalva was upon some displeasure confined by King Ferdinand to the city of Loxa in Andalusia, the onely comfort (saith Jovius) he had to ease his melancholy thoughts, was to hear newes, and to listen after those ordinary occurrents, which were brought him, cum primis, by letters or otherwise out of the remotest parts of Europe.

This occurrent fel out in Lacetania, the nearest part vnto vs of Spain. Holland's Pliny, XXV. 2.

Odd, adj. (Num. iii. 48). The Hebrew, of which 'odd number' is the rendoring in this passage, is in Lev. xxv. 27 translated 'overplus,' and in Num. iii. 49 'them that were over and above. Odd is said to be connected with the Icel. oddr, Dan. odd, and Swed. udd, a point; the notion thus involved in the word being that of projection, and hence of surplus. "When numbers are considered as odd or even, they seem to be considered as placed in rows, and if the ends of the rows are even with each other, we call the number even; if one row projects beyond the other it is an odd number; and the Icelanders have yddia to project from udd" (Note by Mr. Wedgwood in Garnett's Emays, p. 38). Mr. Garnett connects odd with ort: in the Bavarian dialect "ort oder eben is exactly our odd or even. In odd, the idea is that of unity, a single point, hence one over; orts are waste or superfluous ends or leavings. The latter is the German form, the former the Scandinavian, in which the r is assimilated to the following consonant, by a very common process in Icelandic" (Essays, pp. 37, 38).

Odds, sh. Inequality; and so, disagreement, dissension.

Now, when the father of their Church, who gladly would heale the source of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their oddes and iarring; we hope the children have no great cause to vaunt of their vniformitie. The Translators to the Reader.

I cannot speak

Any heginning to this peevish odds.

Shakespeare, Oth. II. 3.

Of, prep. Like the A.-S. of, this preposition occurs in phrases where its place is now occupied by others. It sometimes represents the Lat. a or ab, and sometimes de. Thus in Ruth ii. 16 "of purpose" is in the Vulg. "ds industria;" so in Drayton's Nymphidia, 292:

This Puck seems but a dreaming dolt, Still walking like a ragged colt, And oft out of a bush doth bolt, Of purpose to deceive vs.

Whereas wise men will rather doe sacrifice to envy; in suffering themselves, sometimes of purpose to be crost, and overborne in things, that doe not much concerne them. Bacon, Ess. 1X. p. 33.

Examples of this usage are frequent (Luke xiv. 8; 1 Cor. xi. 32).

I left my goods that I have evermore most highly esteemed, that is, my word and sacraments, to be disposed of you. Latimer, Serm. p. 39.

That the scripture of God may be read in English of all his obedient subjects. Id. Rem. p. 240.

The phrase 'in comparison of' (Judg. viii. 2) was once common.

This Proto-Sebastus, a better stallion than war horse, was a perfect epicure (so that Apitius, in comparison of him, was a churl to starve himself). Fuller, Holy and Profane State, XVIII. 2.

'A zeal of God' (Rom. x. 2) is the literal rendering of the Greek objective genitive, but the same phrase occurs in Shakespeare (2 Hen. IV. 1V. 2);

> You have ta'en up, Under the counterfeited zeal of God, The subjects of his substitute, my father.

In the phrase 'compassion of the poor' (Lev. xxv. c) it also marks the objective genitive.

In a partitive sense = "some of" (Lev. iv. 16).

And send oft of them, over to the country, that plants, that they may see a better condition then their owne, and commend it when they returne. Bacon, Ess. XXXIII. p. 142.

In the phrase 'of long time' (Acts viii. 11).

But the yonge man, having his hert alredy wedded to his frend Titus, and his mynde fixed to the studye of philosophy, fearyng that mariage should bee the occasion to sever hym bothe from the one and the other, refused of longe tyme to be perswaded. Elyot, Governour, B. II. p. 122 b.

Therefore, let penall lawes, if they have beene sleepers of long, or if they be growne unfit for the present time, be by wise judges confined in the execution. Bacon, Ess. LVI. p. 224.

After a verb of motion, as in James iv. 1. So in Bacon (Ess. Ll. p. 208);

The even carriage betweene two factions, proceedeth not alwaies of moderation, but of a truenesse to a mans selfe, with end to make use of both.

Oft, adv. (Job xxi. 17; Matt. ix. 14, &c). Often; A.-S. of. The old form of the word which now exists only in the language of poetry.

Yet before we end, we must answere a third cauill and oblection of theirs against vs. for altering and amending our Translations so oft. The Translators to the Reader.

And send oft of them, over to the country, that plants, that they may see a better condition then their owns. Becon, Ess. XXXIII. p. 142.

Often, adj. (1 Tim. v. 23). Frequent.

Wherfore he sent to the quene beynge in sanctuarie diverse and often messengers. Hall, Rich. 111. fol. 24 4.

The madnes of the Welshemen and Scottes (whose often incursions and robberyes he well had in his fathers daies experimented and assaied) he studied to assuage and repress. Id. Hen. V. fol. 2 a.

Oil olive, sb. (Ex. xxx. 24; Deut. viii. 8; 2 K. xviii. 32), Olive oil.

Aristmus the Athenian invented the making of oyle olive, as also the presse & mill thereto belonging. Holland's Pliny, VII. 56.

Ointment, eb. (Cant. i. 3, iv. 10; Amos vi. 6). An unguent, perfume; in Chaucer oynement, from Lat. ungere through It. ugnere and Fr. oindre, pp. vint.

The odours of oyntments, are more durable, then those of flowers. Bacon, Ess. LIII. p. 213.

Oldness, sb. (Rom. vii. 6). Old age, antiquity; A.-S. ealdnes.

This policy and reverence of age makes the world bitter to the best of our times; keeps our fortunes from us till our oldness cannot relish them. Shakespeare, Lear, I. 2.

Prepaire ye vnto God a ghostely temple, whiche neither oldnesse maie eate vp with rottyng, neither any tempeste maie ouerthrowe. Udal's Erasmus, Luke, fol. 156 b.

Omnipotency, sb. (Is. xl. xliv. xlv. c). Like excellency and other words already noticed, omnipotency (Lat. omnipotentia) has been displaced in modern usage by 'omnipotence.' Bacon (Adv. of Learning, I. 6, § 14) praises philosophy and human learning as

Drawing vs into a due meditation of the omnipotencie of God, which is chiefely signed and ingrauen vppon his workes.

On, prep. (1 Sam. xxvii. 11). Used as we should now use 'of.' Instances of this usage are common in Shake-speare.

Were such things here as we do speak about? Or have we eaten on the insane root That takes the reason prisoner?

Macb. 1. 3.

I will advise you where to plant yourselves, Acquaint you with the perfect spy o'the time, The moment on't.

Ibid. III. 1.

I tell you yet again, Banquo's buried; he cannot come out on's grave. Ibid. v. 1.

That this tempest,
Dashing the garment of this peace, aboded
The sudden breach on't.

Hen. VIII. 1. 1.

You to your beauteous blessings add a curse, Being fond on praise, which makes your praises worse. Sonn. 84. And be not jesious on me, gentle Brutus.

Jul. Cas. 1, 2.

Did forfeite (with his life) all those his Lands
Which he stood seized on, to the Conqueror.

Ham. 1. 1 (ed. 1623).

In the last-quoted passage the Quartos read 'of.'

Once, adv. Used in Jer. xiii. 27, of an uncertain future period.

But to what end this chiding between the children of the world and the children of light will come, only he knoweth that once shall judge them both. Latimer, Serm. p. 51.

We must die, Messala:
With meditating that she must die once,
I have the patience to endure it now.
Shakespeare, Jul. Can. IV. 3.

I thank thee; and, I pray thee, once to night, Give my sweet Nan this ring.

Id. Merry Wires, III. 4.

Only, adj. In such phrases as 'of whose only gift it cometh' (Collect for 13th Sunday after Trin.) we should now use 'gift alone.' In the Leyester Correspondence, p. 237, we find "The only transportation will cost a 1000li."

The night hath no perfects indgement of thynges, but...ofte tymes in stede of the thinges selfes, it showeth the yie the oneley shadowes and vayne counterfaytes of thynges. Udal's Erasmus, Luke, fol. 23 b.

That th' onely breath him daunts, who hath escapt the stroke. Spensor, P. Q. 1. 7, § 13.

Open, r.t. (Acts xvii. 3). To explain, make plain: from A.-S. opnics or ippian. Thus in Peccek's Repressor, p. 1,

Of which correpcion first opening or doing to witte, thanne next blampng, and aftirward bisoching ben parties.

The same writer (p. 56) used the adjective open in the sense of 'plain;'

For he was not delyuered fro the bondis into his deeth, as is open bi the ij^e Epistle to Thimothie.

She opened the fault of her son, and hid it not. Latimer, Serm. p. 243.

And in regard of causes now in hand, Which I have open'd to his grace at large As touching France.

Shakespeare, Hen. V. 1. 1.

Or, prep. (Ps. xc. 2; Prov. viii. 23; Cant. vi. 12; Dan. vi. 24). In the sense of ere, 'before' this word is frequently used. It is connected with the A.-S. or, beginning (Germ. ur-), and with ær which remains in the form ere.

And to a plesaunt groue I gan passe, Long or the bright sonne up risen was. Chaucer, Flower and Leaf, 27 (ed. 1598).

Cleer was the day, as I have told or this.

Id. Knight's Tale, 1685.

And therfore saith Job to God, suffre, Lord, that I may a while biwayle and wepe, or I go withoute retournynge to the derk lond, covered with derknes of deth. Chaucer, Parson's Tale.

The great man was gone forth about such affairs as behoved him, or I came. Latimer, Serm. p. 255.

The reduplicated form or ere, sometimes or ever (compare an if), is frequently found.

Thys man of likelyhod is of great age, & or ere the clergy hegan was wonte to sit at saint Sauours with a sore legge. Sir T. More, Works, p. 300 c.

Or rather then set forward, for 'twill be Two long dayes iourney (Lords) or ere we meete. Shakespeare, K. John, IV. 3 (ed. 1623). Had I byn any God of power, I would Haue suncke the Sea within the Earth, or ere It should the good Ship so haue swallow'd. Id. Temp. 1. 2 (ed. 1623).

Would I had met my dearest foe in beaven Or ever I had seen that day, Horatio.

Id. Ham. L 1.

'Erever' is used in the same sense (Ecclus. xxiii. 20), and in fact the reading of the last quoted line in the first Quarto is,

Ere ever I had seene that day Horatio,

And by an by erever it can any thyng settle in their myndes, commeth the dejuil, and puttyng into them contrarie thoughtes, taketh out of their mynde all that thei heard. Udal's Erasmus, Luke, fol. 78 b.

Order, r.t. (Judg. xiii, 12; I K. xx. 14). To set in order, arrange; and in the Prayer Book, to ordain. Latimer, Serm. p. 377;

Let us, therefore, order ourselves so that we may say it worthily, as it ought to be. Latimer, Serm. p. 377.

If I know how, or which way, to order these affairs, Thus thrust disorderly into my hands, Never believe me.

Shakespeare, Rich II. 11, 2.

In the technical sense of ordaining or admitting to holy orders it is found in Grindal (p. 353);

I think it will fall forth that he [Lowth] was never ordered or minister; and yet hath he these fifteen or sixteen years exercised that function.

Thou so halt consider what thou art that dost the synne, whether that thou be mal or femal, old other yong, gentil or thral, fre or servaunt, hool or seek, weddid or sengle, ordered or unordred, wys or fool, clerk or seculer. Chaucer, Parson's Tale.

Ordering, sb. (1 Chr. xxiv. 19). Arrangement.

I doe hold it, in the royall ordering of gardens, there ought to be gardens, for all the moneths in the yeare. Bacon, Ess. XLVI. p. 186.

After they grew to rest upon number, rather competent, then vast: they grew to advantages, of place, cunning diversions, and the like: and they grew more skilful in the *ordering* of their battailes. Id. LVIII. p. 237.

Ordinary, sb. (Rubric before Comm. Off. &c). The Bishop or Archbishop, who has the ordering of all disputed or doubtful points.

Lord, sefne petycions I beseche 30w of here,

The fyfte to obey the ordenaryes of the temple echeon.

Cov. Mys. p. 87.

Ordinaire: An ordinarie; a bishop (or his chauncelor, &c) within his diocesse. Cotgrave, Fr. Dict.

Original, sb. Origin. 'The incestuous originall of Moab and Ammon' (Gen. xix. c).

It hath it originall from much greefe; from study and perturbation of the braine. Shakespeare, 2 Hen. IV. 1. 2 (ed. 1623).

Ossifrage, sb. (Lev. xi. 13; Deut. xiv. 12). The bearded vulture: Lat. ossifraga, literally, the bone-breaker. Ospray is the same word.

This said, away she flew, form'd like the fowl Men call the ossifrage.

Chapman's Homer, Odys. 111. 506.

In Chapman's Homer, Π . xviii. 557, it appears in the form 'osspringer.'

Other, pron. (Josh. viii. 22; 2 Chr. xxxii. 22; Job xxiv. 24; Luke xxiii. 32; Phil. ii. 3, iv. 3). The plural of other; A.-S. odere.

As occasion ascked eatche troupe whole toogeather too healp oother withoute breakyng. Lord Grey of Wilton, p. 13.

Whether they be of the nobility, or else other his grace's subjects. Latimer, Serm. p. 40.

It is no marvel that they go about to keep other in darkness. Ibid. p. 47.

Captain Calfeild in his wherrie carried ten more, and in my barge other ten, which made vp a hundred. Ralegh, Guiana, p. 45.

Compare Gen. viii. 10, 12; Matt. xxv. 17.

Ouches, sb. (Ex. xxviii. xxix.). The sockets or frames in which precious stones are set; hence applied to the jewels themselves.

Those partelettys and those ouchis hang hery about our nekkys, and cloue fast fyre hote, that we be we there and wyshe that whyle we lyued, ye never had followed our fantasyes, nor never had so kokered vs nor made vs so wanton, nor had genen vs other ouchys than ynions or gret garlyk heddys. Sir T. More, Supp. of Souls, fol. 42 b.

With three searfes, bracelets, chains and ouches. Nashe's Lentes Stuffe, p. 34.

Your brooches, pearls, and ouches. Shakespeare, 2 Hen. IV.

Chaucer uses the form nowches:

A coroun on hir heed they han i-dressed, And set hir ful of nowckes gret and smale.

Clerk's Tule, 8258.

Compare the double form in the words, neap (A.-S. nep) and ebb (A.-S. ep), newt and eft, nook and hook, napern and apron, nedder and adder, noumpers and umpire, nounce and ounce.

Out of, in the passage I Sam. xviii. 11, 'and David avoided out of his presence twice.' Compare Latimer, (Rem. p. 321):

For shame, nay for conscience, either allege the scriptures aright, without any such wresting, or else abstain out of the pulpit.

Out of course (Ps. lxxxii. 5). Disordered, out of order.

The standards to be roses; iuniper; holly; beare-berries (but here and there, because of the smell of their blossome;) red currans; goose-berries; rose-mary; bayes; sweet-briar; and such like. But these standards, to be kept with cutting, that they grow not out of course. Bacon, Ess. XLVI. p. 193.

Out of hand (Num. xi. 15). Instantly.

I had rather haue it presently, or out of hand, than to be thought to haue it. Numerato malim, quam astimatione. Cic. Baret, Alvearic, s. v. Present.

Outer, adj. (Matt. viii. 12). Utter; A.-S. úter, eomparative of út.

Outgo, v. t. (Mark vi. 32). To outstrip.

Xenocrates was apprentice to Tisicrates, or as some say, to Euthycrates; but whether of the twaine soeuer was his master, he *outwent* them both in the number of statues and images that he wrought, and besides compiled bookes of his owne art and workemanship. Holland's *Pliny*, XXXIV. 8.

Outgoings, sb. (Josh. xvii. 9, 18; Ps. lxv. 8). A Hebraism. In the passages of Joshua and 2 Esd. iv. 7 it signifies the extremities or utmost limits. In Ps. lxv. 8 the Geneva Version has: "thou shalt make the East and the West to rejoyce," adding in the margin, "Ebr. the going forth of the morning and of the evening." The Vulgate has exitus in all passages.

Outlandish, adj. (Neh. xiii. 26). Foreign; A.-S. útlandisc.

Now at this present, of all those kinds of outlandish wheat which are transported by sea into Italy, the lightest is that which commeth out of France and Chersonesus. Holland's Pliny, XVIII. 7.

If some one have been a traveller in Italy, or as far as the emperours court, wintered in Orleance, and can court his mistris in broken French, wear his clothes neatly in the newest fashion, sing some choice outlandish tunes, discourse of lords, ladies, towns, palaces and cities, he is compleat, and to be admired. Burton, Anat. of Mel. Pt. 1. sec. 2. mem. 3. subs. 15.

Outmost adj. (Dout. xxx. 4). Utmost; A.-S. útmost.

All the wise men in the whole world (I mean those which lived in his time) did reverence Salomon, a king and so great a prophet, and came unto him from the very outmost ends of the world. Bullinger, Decades, 1. 50.

Outroad, sh. (1 Macc. xv. 41). An excursion.

Overcharge, r.t. (Luke xxi. 34; 2 Cor. ii. 5'. To overburden. [See Charge.]

Hometime he calls the king And whispers to his pillow as to him The secrets of his overcharged soul.

ld. 2 Hes. VI. 111, 2.

So that you may conclude; that no people, over-charged with tribute, is fit for Empire. Bacon, Ess. XXIX. p. 122.

Overflow, v. t. (Dout. xi. 4). To flood, submerge.

I would be loath to have you overflows with a honey-bag, aignior. Shakespeare, Mid. N.'s Dr. 1v. 1.

Overlive, v.t. (Josh. xxiv. 31). To outlive, survive, from A.-S. ofer-libban; compare Germ. Gberleben.

Concludes in hearty prayers

That your attempts may overline the hazard

And fearful meeting of their opposite.

Shakespeare, 2 Hen. IV. IV. I.

I love the man so well, as I wish he may over-live me. Bacon, Ess. XXVII. p. 109.

Overpass, r.t. (Jer. v. 28; Ecclus. xiv. 14). To pass over or by, neglect.

To thentent to saile forward shortely, and to se no conuenient tyme slackely ouerpassed nor be pretermitted. Hall, Rich. III. fol. 17 b.

Overpast, pp. (Ps. lvii. 1; Is. xxvi. 20). Passed over.

But when the furious fit was ourrpast, His cruell facts he often would repent. Spenser, F. Q. I. 4. § 34.

Overrun, sb. (2 Sam. xviii. 23). To outrun.

We may outrun,
By violent swiftness, that which we run at,
And lose by over-running.
Shakespeare, Hen. VIII. 1. 1.

Oversee, v. t. (1 Chr. ix. 29; 2 Chr. ii. 2). To look over, survey; A.-S. ofer-seón.

When Kyng Henry had ouersene their articles and defiaunce, hee aunswered the esquiers that he was redy with dent of swerde and fierce battayll to profe their quarell false and fayned. Hall, Hen. IV. fol. 22 a.

Owe, v.t. (Lev. xiv. 35). To own; in the ed. of 1611.

This is no mortal business, nor no sound That the earth owes.

Shakespeare, Temp. 1. 2.

P.

Paddle, sb. (Deut xxiii. 13). An instrument broad and flat like the blade of an oar; a small spade; probably the same word as spaddle, of which Richardson gives an example. [See Knap.] 'Padella' in Italian is a frying-pan.

Pained, pp. (Rev. xii. 2). In pain or labour.

Painful adj. (Ps. laxiii. 16). In the passive sense of full of pain or labour, hence toilsome, laborious. Thus in the Sydney State Papers (ed. Collins, I. p. 280):

Be suer of a juste and painfull man, to be gentleman of your house.

And again,

The man laste named I ever founde painfull, skilfulle, and faithfull.

I think we have some as painful magistrates as ever was in England. Latimer, Serm. p. 142.

One that cares for thee,
And for thy maintenance, commits his body
To painful labour both by sea and land.
Shakespeare, Tam. of Shrew, V. 2.

All besmirch'd
With rainy marching in the painful field.
Id. Hen. V. 17. 3.

Painfulness, sh. (2 Cor. xl. 27'. Labour, toil; from the preceding, which is itself derived from 'pain' in the sense of 'labour, difficulty.' Johnson gives the following from Hooker:

Painfulness by feeble means shall be able to gain that, which in the plenty of more foreible instruments is through sloth and negligence lost. Eccl. Pol. v. 22.

The wife is indebted unto her husband to honour him...to be not only an help, but a credit unto him, by her keeping home, by her industry and painfulness, by her sober, hely, and discreet behaviour. Sandys, Serm. p. 202.

Pair of gallows (Eath. v. c). Obsolete; though we still speak of a 'pair' of steps or stairs.

What talkest thou to me of the hangman! if I hang, I'll make a fat pair of gallows; for if I hang, old Sir John hangs with me, and thou knowest he is no starveling. Shakespears, I Hen. IV. 11. 1.

Palestina, sb. (Ex. xv. 14; Is. xiv. 29, 31). Palestine in its original sense of the country inhabited by the Philistines.

The Israelites drank water in the wildernesse: Sampson, David, Saul, Abrahams servant when he went for Isaacs wife, the Samaritan woman, and how many besides might I reckon up, Ægypt, Palastina, whole countries in the Indies, that drink pure water all their lives. Burton, Anat. of Mel. Pt. 2. sec. 3. mem. 3.

Yea, sometime it the shamefull spoyl hath been To sacrilegious hands of *Palestine*. Du Bartas, *Judith*, p. 5 (trans. Hudson, ed. 1611).

In the Table of words at the end of this poem, 'Palestine' is explained as 'The Land of the Philistins,' and in this sense it is constantly employed by Milton, as has been pointed out by Mr Grove in his article 'Palestine' (Smith's Dict. of the Bible, II. 606).

Dagon his name, sea-monster, upward man And downward fish: yet had his temple high Rear'd in Azotus, dreaded through the coast Of *Palestine*, in Gath and Ascalon, And Accaron and Gaza's frontier bounds.

P. L. 1. 465.

Palme-crist, sb. (Jon. iv. 6 m). The Ricinus, or castor-oil plant, called also Palma Christi.

The greene leaves of Palma Christi pound with parched Barley meale, do mitigate and asswage the inflammation and swelling sorenesse of the eyes. Lyte's Herbal, p. 412.

Palmerworm, sb. (Joel. i. 4, ii. 25; Am. iv. 9). A caterpillar. The word is still retained in Dorsetshire.

Also, against *Palmer-worms* or Caterpillars, and to keepe Apples from rotting, they give order for to annoint the top twigs and branch ends of trees with the gal of a green Lizard. Holland's *Pliny*, XVII. 28.

It is also called a 'palmer.'

Eruche, stalkes or steins of coleworts or cabhages. Also the worms called a canker or palmer. Also the herbe rocket. Florio, Worlde of Wordes.

Millepiods: m. The worms, or vermine, called a Palmer. Cotgrave, Pr. Dict.

Palpable, adj. That may be felt; Lat. palpabilis. In the Dedication of the A.V. the translators allude to "some thicke and palpable cloudes of darkenesse," with evident reference to Ex. x. 21. Comp. Milton, P. L. xii. 188.

Palsy, sb. (Matt. iv. 24, ix. 2; Mark ii. 3, 4, &c.). Paralysis: contracted from Fr. paralysis; Gk. sapálvous. In Wiclif the word appears in the forms pulasie, palesie.

The distilled water of the floures of spike or lauender, healeth members of the palsis if they be washed therewith. Lyte's Herbal, p. 300.

Paralitico, one that is sicke of the palsie. Florio, Worlde of Wordes.

O then, how quickly should this arm of mine,
Now prisoner to the paley, chastise thee
And minister correction to thy fault!
Stakespeare, Rick. II. II. 3.

The palsy, and not fear, provokes me. Id. 2 Hen. VI. IV. 7.

Panary, sb. A bread-basket: Lat. panarium. Of the Scriptures the Translators say:

In a word, it is a Panary of holesome foods, against fenowed traditions.

Pap, sh. (Luke xi. 27; Rev. i. 13). The nipple of the breast; compare Lat. papilla.

Sainot Jherom, whiche saieth that when he was yong, he sawe in Fraunce certain Scottes of the isle of Britayne cate the fleshe of men, and when they came into the woodes findyng there greate heardes of beastes and flockes of sheps, lefte the beastes

and cut of the buttockes of the heardmen and the pappes and brestes of the shepehardes women, externying this meate to be the greatest deinties. Hall, Hen. V. fol. 8 a.

Paper reed, sb. (Is. xix. 7). The papyrus plant.

Divers sorts of sieues and bulters there be...In Ægypt they made them of papyr reed and rushes. Holland's Pliny, XVIII. 11.

Parcel, sb. (Josh. xxiv. 32; Ruth iv. 3). Piece, portion; Fr. parcelle which is from Lat. particula, a small part, particle. Still used as a law term.

But yit was that a parcel of hir wo.

Chaucer, Franklin's Tale, 11164.

Which now mistrust no parcel of my fear.

Shakespeare, 3 Hen. VI. v. 6.

'Parcel-meal' is used for 'piece-meal':

For thise are men on this molde That moost harm wercheth To the povere peple That percel-mele buggen.

Piers Ploughman's Vis. 1519.

For that nothing parcell of the world, is denied to mans enquirie and invention: hee doth in another place rule over; when hee sayth, The spirite of man is as the lampe of God, wherewith he searcheth the inwardnesse of all secrets. Bacon, Adv. of L. 1. 1, § 3.

Parle, sb. Parley, talk, conversation.

Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endlesse. The Translators to the Reader.

Behold, the French amazed, vouchsafe a parle.

Shakespeare, K. John, II. 1.

You loving men of Angiers, Arthur's subjects, Our trumpet called you to this gentle parle.

Ibid.

Partaker, sb. (Ps. L 18). An accomplice.

For your partaker Pole and you yourself, I'll note you in my book of memory.

Shakespeare, I Hen, VI. II. 4.

The king being well advertised, that Perkin did more trust vpon friends and partakers within the realme, then vppon forraine armes, thought it behooved him to applie the remedie, where the disease lay. Bacon, Hen. VII. p. 130.

Particularly, adv. (Acts xxi. 19; Heb. ix. 5). In detail, one by one.

My free drift Halts not particularly, but moves itself In a wide sea of wax.

Shakespeare, Tim. of Ath. t. 1.

Pass, v.t. (Eph. iii. 19; Phil. iv. 7). To surpass, exceed; Fr. passer in the same sense.

There is one that passeth all the other, and is the most diligent prelate and preacher in all England. Latimer, Serm. p. 70.

Do you not see the grasse, how in colour they excell the emeralds, every one striving to passe his fellow, and yet they are all kept of an equal height? Sidney, Arcadia, Bk. 1. p. 32, l. 2. ed. 1598.

But I have that within which passeth show.

Shakespeare, Haml. 1. 2.

A quiet life doth pass an empery.

Greene, Alphonsus, Act I. p. 10, ed. Dyce.

Pass, v.i. (Ps. cxlviii. 6). To pass away.

Heaven and earth shall passe, but my word shall not passe. Matt. xxiv. 35, quoted in Bacon's Adv. of L. II. 25, § 14.

Passage, sb. (Judg. xii. 6; 1 Sam. xiii. 23, xiv. 4; Is. x. 29; Jer. xxii. 20, li. 32). A pass over a mountain; a ford of a river: Fr. passage.

The kyng had so stopped the passages that nether vytayll nor succour could by any way be conneighed to the. Hall, Hen. IV. fol. 18 b.

The Welshemen knowing the passages of the countrey, toke certain carriages of his laded with vitagle. Ibid. fol. 19 a.

Passion, sb. (Acts i. 3; Ps. ex. c). From the Lat. passio in its literal sense of 'suffering;' it is commonly, though not exclusively, applied to the suffering of our Saviour, as is evident from the following passage of Latimer (Serm. p. 232):

All the passion of all the martyrs that ever were, all the sacrifices of patriarchs that ever were, all the good works that ever were done, were not able to remedy our sin, to make satisfaction for our sins, nor anything besides, but this extreme passion and bloodshedding of our most merciful Saviour Christ.

If much you note him, You shall offend him, and extend his passion; Feed and regard him not.

Shakespeare, Macb. III. 4.

Pastor, 8b. (Jer. xxiii. 1, 2). A shepherd. The same Hebrew word is rendered 'shepherd' in Jer. xxiii. 4.

Bog we at the hands of the Lord of the harvest, to send more pastors and fewer hirelings, more labourers and fewer loiterers. Sandys, Serm. p. 149.

Pasteur: m. A pastor, or shepheard; one that gouernes, or takes charge of, a flocke. Cotgrave, Fr. Dict.

Pate, sb. (Ps. vii. 16). The crown of the head. This word, which is now restricted to vulgar or comic usage, is retained from Coverdale's Version.

He was pashed on the pate with a potte. Scyphus ei impactus est. Baret, Alvearie.

I'll come behind, and break your enemy's pate. Greene, James IV. Act III. (vol. 11. p. 122, ed. Dyce).

My invention Comes from my pate as birdlime does from frize; It plucks out brains and all.

Shakespeare, Oth. II. 1,

Peace, used as an interjection (Mark iv. 39) to enforce quiet.

Go to, go to; peace, peace; we must deal gently with him.

Shakespeare, Twelfth Night, 111. 4.

Peace, to hold one's (Ex. xiv. 14; Num. xxx. 4, &c.). To be silent.

Satournus seyde: Doughter, hold thy pees.

Chaucer, Knight's Tale, 2670.

Philip heard what he said but held his peace.

North's Plutarch, Alex. p. 719.

Peculiar, adj. (Ex. xix. 5; Deut. xiv. 2). Belonging to one's self, as a chattel; one's own, Lat. peculiaris from preculium, which in the technical sense denoted the private property which a child or slave was allowed by parent or master to possess.

But the Percies affirming them to be their owne propre prisoners and their peculiar praise, and to deliver they wtterly denayed. Hall, Hen. IV. fol. 19 b.

Peeled, pp. (Is. xviil. 2, 7; Ez. xxix. 18). The same word as 'pilled,' or 'pylled' as it is written in Coverdale. In the passages of Isaiah which are quoted it was probably suggested by the 'depilatus' of the Vulgate, with which, according to some who derive it from pilum, 'hair,' it is otymologically connected. Others derive it from pellis, 'skin,' and explain it as signifying 'stripped of skin.' If the former etymology be correct it would signify 'stripped of hair,' but the derivation is uncertain. In this sense it occurs in the description of the miller of Trumpington in Chaucor (C. T. 3933);

As pyled as an ape was his skulle,

In provincial language 'peeled' certainly means 'stripped of skin.' Brayed nettles is the best cure for a pilled skin,' was an old boatman's prescription given in the writer's hearing some years ago. **Peep,** v.i. (Is. viii. 19, x. 14). To cry like a young bird. The word is an imitative one. 'The most natural imitation of a sharp sound is made by the syllables peep, keep, keek or teet. In Latin accordingly we find pipire, pipiare, to peep or cheep like a chicken, to cry like a chick, or small bird; hence pipio, a young bird; It. pippione, piccione, a pigeon, properly a young one; to pipe, to make a shrill sound, to cheip (Jamieson), to squeak with a shrill and feeble voice,—to creak, as shoes or a door; cheiper, a cricket; Isl. keipa, to cry as a child' (Mr Wedgwood in Proc. of Phil. Soc. IV. p. 129).

Piauler: To pecpe, or cheepe (as a young bird;) also, to pule, or howle (as a young whelpe). Cotgrave, Fr. Dict.

By the 20 day (if the eggs be stirred) ye shall heare the chick to peepe within the verie shell. Holland's Pliny, x. 53.

The following is an illustration of 'the wizards that peep and mutter;'

As touching the maner of worshipping and adoring flashes of lightening, all nations with one accord and conformity do it with a kind of whistling or chirping with the lips. Ibid. XXVIII. 2.

Penance, sb. (Art. xxv.). The Douay version uses 'penance' and 'do penance' in almost if not in every instance in which our A. V. has 'repentance' and 'repent.' The word formerly was the representative of the Lat. pænitentia from which it is derived, as is clear from the following passages;

Seint Ambrose sayth That penance is the plaining of man for the gilt that he hath don, and no more to do any thing for which him ought to plaine. Chaucer, Parson's Tale (ed. Tyrwhitt).

In the Percy Society's edition the reading is 'penitence.'

Penance is a turning from sin unto God, a waking up from this sleep, of which St Paul speaketh here. Latimer, Rem. p. 9.

Peny, sb. The word in this form only occurs in the Prayer Book, having been altered to 'penny' in the Bible.

It is the A.-S. penig, and represented the Roman denarius which was worth about 72d. of our money.

For, sire, I wil not take a peny of the For al my craft, ne nought for al my travayle. Chaucer, Franklin's Tale, 11920.

People, sh. (Num. xx. 20; Josh. xi. 4; 1 Macc. v. 30). A multitude, host; Fr. peuple from Lat. populus. Much people' is used for a large force or multitude, as 'little people' for the reverse. Wiclif writes it pople, Chaucer poepul (C. T. 2563).

These lordes had much people following them. Hall, Hen. IV. fol. 13 b.

He is so couragious of himselfe that he is come to the field with little people. King Arthur, c. 61, Vol. 1. p. 119.

Peoples, ab. (Rev. x. 11, xvii. 15). Races, tribes.

Peradventure, adv. (Gen. xxx. 31, l. 15; Ex. xxxii. 30). Literally, by chance or adventure; 'perhaps' has the same meaning but is oddly compounded of Norman and Angle-Saxon, whereas 'peradventure' is consistently formed. It appears in the form 'paraunter' in Gower (Conf. Am. 1. 178);

Thou shalt nought be so gracious. As thou paraunter shuldest be elles.

In Wiclif and Chaucer it is written parauenture.

Peradventure if he had been a flatterer, as some be now-adays, then he might have gotten such gear. Latimer, Rem. p. 82.

Perfectness, sb. (Col. iii. 14). Completeness, perfection.

God endued him [Bilney] with such strength and perfectness of faith, that he not only confessed his faith, the gospel of our Naviour Jesus Christ, but also suffered his body to be burnt for that same gospel's sake. Latimer, Ress. p. 52.

Perfited, pp. Perfected; from Fr. parfait, perfect.

As nothing is begun and perfited at the same time, and the later thoughts are thought to be the wiser. The Translators to the Reader.

'Perfit' is an old form of 'perfect,' the one being derived from the French, the other from the Latin. Thus in the Geneva version of 1 Cor. ii. 6; 'And we speake wisdome among them that are perfit.'

Persuade, v. t. (Acts xix. 8, xxviii. 23). To use persuasion, advise; not necessarily to prevail upon by persuasion.

To perswade, or counsell. Suadeo, Persuadeo. Baret, Alvearie, s. v.

It was a notable observation, of a wise father, and no lesso ingenuously confessed; that those, which held and perswaded, pressure of consciences, were commonly interessed therin, themselves, for their owne ends. Bacon, Ess. 111. p. 13.

Persuasible, adj. (1 Cor. ii. 4 m). Persuasive; from the persuasibilis of the Vulgate. It is found in the text of the Rheims version.

Picking, sb. (Catechism). Pilfering, petty thieving.

I had of late occasion to speak of picking and stealing, where I shewed unto you the danger wherein they be that steal their neighbour's goods from them. Latimer, Serm. p. 452.

Pie, sb. (Pref. to Pr. Bk.). 'The number and hardness of the rules called the Pie.'

The Ordinale regulated the whole duty of the Canonical Hours, and was generally known about the fifteenth century as the Pica, or Pic. The priest by referring to this might learn, according to the dominical letter, what festivals he was to observe, and the proper office appointed throughout the year, at least so far as any changes were required in the common office of the day. Procter, Hist. of the Book of Common Prayer, pp. 8, 9.

The etymology of the word is uncertain. Some consider it an abbreviation of the Greek $\pi i \nu a f$, a table, but this is not probable.

But these Tables were generally made with red initial letters: and so, from being party-coloured, their name in Latin was Pica. Procter, p. 9, note.

Saying in their talke privilie, and declaring by their deedes openlie, that he was felow good enough for their tyme, if he could were a gowne and a tipet cumlie, and have hys crowne shorne faire and roundlie, and could turne his portesse and pic readilie. Ascham, The Schoolmaster, p. 164 (ed. Mayor).

Piety, sh. (1 Tim. v. 4). Pistas in Lat. meant especially filial affection, as is explained by Erasmus (On the Creed, fol. 163b, Eng. tr.);

To the love of god & to the love of our parentes, is gyven one commune name in the Latyne, that is to wyte pietas. For pietas proprely is called the affection or love towardes god and towardes our parentes, & towardes our countre, which is as it were a commune parente of many men, lykewyse as God is the father of all men.

Eliodorus, for this exceadinge pietee towards his brother, was surnamed afterward Pius, that is to say, godlie, piteus, or naturall. Pol. Verg. 1. 39.

In the following example it is used of the affection of friends:

O cruel picty, in our equal danger

To rob thyself of that thou giv'st thy friend!

Massinger, The Bashful Lover, 11. 6.

From the same pictas our 'pity' is derived, as is evident from the following:

Yet notwithstandyng himself beyng a Jewe, sawe one that was a Jewe, & beyng himself a man of Hierusalem, sawe one of Hierusalem spoiled, wounded, and living half for dead, and yet passed by, no whit moued with any drop of pietic or coumpassion. Udal's Ersamus, Luke, fol. 93 a.

Pill, r. t. & i. (Gen. xxx. 37, 38; Tob. xi. 13). To strip off the skin or bark, to peel.

Whilst snarling gusts nibble the juyceles leaves, From the nak't shuddring branch; and pils the skinne From off the soft and delicate aspectes.

Marston, Antonio's Revenge, prol.

The skilful shepherd pilled me certain wands.

Shakespeare, M. of Ven. 1. 3.

It is also used as a substantive:

Now that part therof which is vtmost & next to the pill or rind, is called tow or hurds. Holland's Pliny, XIX. 1.

Pilled, pp. (Lev. xiii. 40 m). Bald. See example from Chaucer under Peeled.

His scalpe all pild, and hee with eld forlore.

Sackville's Induction, fol. 210 a.

Pipe, v.i. (1 K.i. 40; 1 Cor. xiv. 7). To play on the pipe.

Thanne pipede Pees Of Poesie a note.

Piers Ploughman's Vis. 12906.

Pitch, v.i. (Josh. viii. 11, xi. 5). To encamp; the full phrase being to pitch a tent.

On either hand thee there are squadrons pitch'd.
Shakespeare, I Hen. VI. IV. 2.

Pitieth, it (Ps. eii. 14, Pr. Bk.). A construction in imitation of the Lat. *piget*, *twdet*, and other impersonals, retained from Coverdale's version. Compare 'it repenteth' (Gen. vi. 7; I Sam. xv. II). We still use 'it grieves or pleases me,' for 'I am grieved or pleased.'

At the first, the king laughed to see the childe: but after it pitied him againe, because the childe seemed like an humble suter that came to seeke sanctuarie in his armes. North's Plutarch, Pyrrhus, p. 423.

Pitiful, adj. (Lam. iv. 10; Jam. v. 11; 1 Pet. iii. 8). Full of pity, compassionate; in an active sense.

Because I speak here of orphans, I shall exhort you to be pitiful unto them. Latimer, Serm. p. 391.

Place, sb. (Acts viii. 32). A passage of an author or book, and hence, a topic, which is derived from the Greek τόπος, a place, used in the same sense.

Afterward the Latin was taken vp when it was brought into the forms of a province, about the time of Domitian, according to that notable place of Tacitus, where he reporteth that Iulius Agricola governour heere for the Romans, preferred the Britans, as able to doe more by witte, then the Gaules by studie. Camden, Remains, p. 13.

There is not, in all the politiques, a place, lesse handled, and more worthy to be handled, then this of fame. Bacon, Essay of Fame, p. 140.

Place, brought in. A phrase which occurs in the Translators' Preface.

Neither is it the plaine dealing Merchant that is vnwilling to linue the waights, or the meteyard brought in place, but he that veeth deceit.

Plain, adj. (Gen. xxv. 27). Simple, honest.

For he [Antonius] was a plaine man, without subtiltie, and therefore overlate founds out the fouls faulter they committed against him. North's Plutarch, Antonius, p. 979.

Spensor (F. Q. I. 6, § 20) describes Satyrane as Plaine, faithfull, true, and enimy of shame.

Plainlier, adv. More plainly.

Albeit, they were in no other sort enemies, then as S. Paul was to the Galatians, for telling them the trueth: and it were to be wished, that they had dared to tell it them plainlier and oftner. The Translators to the Reader.

Plainness, sb. (2 Cor. iii. 12). Sincerely, frankness.

He found some of his answeres (as a dog sure if he could speake, had wit enough to describe his kennell) not vesensible, and all vetered with such rudenesse, which he interpreted plainnesse (though there be great difference betweene them) that Basilius conceiuing a sodaine delight, tooke him to his court. Sidney, Arcadia, p. 11, L 25.

Plantation, sb. (Pref. to Pr. Bk.). A colony; literally, a planting, from Lat. plantatio. Bacon's 33rd Essay is 'Of Plantations.' Among other advice he says, p. 141;

Let not the government of the plantation, depend upon too many counsellours, and undertakers, in the countrie that planteth, but upon a temperate number.

Plat, sb. (2 K. ix. 26). A plot or small portion of ground; connected with the G. platt, and the Fr. plat, flat, which again are akin to the Gr. $\pi \lambda a \tau \dot{\nu}_s$; so that a 'plot' probably signified originally a flat, level place.

Wherupon thei laied the corpse in a toumbe whiche stood in a gardine platte thereby. Udal's Erasmus, Luke, fol. 174 a.

So three in one small plat of ground shall ly, Anthea, Herrick, and his Poetry.

Herrick, Hesper. 1. p. 10.

Platter, sb. (Matt. xxiii. 25, 26; Luke xi. 39). A dish.

And that they should make a greater shew in the platter, they slit them along the chine. Holland's Pliny, x. 50.

Play, v.i. (Ex. xxxii. 6; 2 Sam. ii. 14, vi. 21). To sport, amuse oneself; not restricted to children.

For which he hath to Paris sent anoon

A messanger, and prayed hath dan Johan

That he schuld came to Seint Denys, and play

With him, and with his wyf, a day or tway.

Chaucer, The Shipman's Tale, 14470.

For sweeter place
To playen in, he may not finde,
Although he sought one in tyl Inde.
Id. Rom. of the Rose, 623.

In 2 Sam. ii. 14, the word is used in the technical sense of playing at fence, fencing. The marginal note in the Geneva version is, 'Let us see how they can handle their weapons.'

He sends to know if your pleasure hold to play with Laertes, or that you will take longer time. Shakespeare, Ham. v. 2.

Play the man (2 Sam. 1. 12). To behave manfully, pourageously.

For playing the menne as we ought to doe, better it is to dye in battell for the common wealthes cause, than through coward-like fears to prolong life, whiche after shall be taken from vs. by sentence of the enemie. Holinshed, Chron. p. 1138 b.

All France will be replete with mirth and joy,
When they shall hear how we have play'd the men.
Shakespeare, I Hen. VI. I. 6.

Pleasure, v.t. (2 Macc. xii. 11). To please, gratify.

For when the way of pleasuring and displeasuring, lieth by the favourite, it is impossible, any other should be over-great. Bacon, Ess. XXXVI. p. 154.

Nay, conceive me, conceive me, sweet coz: what I do is to pleasure you, coz. Shakespeare, Merry Wises, I. I.

Plenteous, adj. (Gon. xli. 34; Deut. xxviii. 11, &c.), l'Iontiful, abundant.

But Picus, of whom we spake, was himself so honorable for the great plentenus abundace of al such vertues. Bir T. More, Life of Picus, Works, p. 2 b.

Plenteousness, sb. (Gen. xli. 53; Prov. xxi. 5). Plenty, abundance; formed with an A.-S. termination from 'plenteous,' the adjective from 'plenty,' originally 'pleints,' 'fulness.'

Even as Paul in the ninth chapter of his Epistle to the Romans, was drunk in love, and overwhelmed with the plenteousness of the infinite mercy of God. Tyndale, Doctr. Tr. p. 58.

Pluck, v. t. (Ex. iv. 7; Ruth iv. 7; Prov. xiv. 1; Mark v. 4). To pull, tear; A.-B. pluccian, G. pflicken.

And therewith he plucked up hys doublet sleve to his elbow upon his left arms, where he shewed a werish withered arms and small, as it was never other. Sir T. More, Rich. 111., Works, p. 54 c.

Their hats are pluck'd about their ears.

Shakespeare, Jul. Cæs. 11. 1.

Point out, v.t. (Num. xxxiv. 7, 8, 10). To assign.

And the temple whiche I have poynted and marked out to my name, I shall caste out from my syght. Udal's Erasmus, Luke, fol. 181 b.

Poisonful, adj. (Deut. xxix. 18 m). Poisonous.

This Prouince of Amapaia is a verie low and a marish ground neere the river, and by reason of the red water which issueth out in small branches thorow the fenny and boggie ground, there breed divers poysonfull wormes and serpents. Ralegh, Guiana, p. 32.

Poll, sb. (Ex. xvi. 16 m; Num. i. 2, 18, 20, 22, iii. 47: 1 Chr. xxiii. 3, 24). A head; Du. bol whence bolster, G. polster (compare O. E. boleax and poleax), Sc. pow; connected etymologically with boll, ball, the latter of which was used for 'head' (Coleridge, Gloss.). The word survives in poll-tax or head money, and the poll at elections, in which voters are counted by their polls or heads.

If the gentlemen be too many, the commons will be base: and you will bring it to that, that not the hundred poll, will be fit for an helmet. Bacon, Ess. XXIX. p. 122.

Poll, v. t. (2 Sam. xiv. 26; Ez. xliv. 20; Mic. i. 16). From the preceding, to cut the hair of the head.

When the duke of Norfolke and the bysshope of Elye came to the towns of Caleis, all the townsmen and sowldiars of Calleis powled they heads, becaws all the ambassadors' men wer powled. Chron. of Calais, A.D. 1535, p. 45.

If thou wilt needs shew thy hair, and have it seen, go and poll thy head, or round it, as men do. Latimer, Serm. p. 254.

Trees are called *pollards* which have their branches topped.

Polonie, sb. Poland.

Ro that, to have the Scriptures in the mother-tongue is not a quaint conceit lately taken vp. either by the Lord Cromwell in England, or by the Lord Radeuil in Polonie. The Translators to the Reader.

Pommel, sb. (2 Chr. iv. 12). From Lat. pomum an apple, though the Fr. pommeau, as 'roundel' from rondeau; an apple or ball-shaped protuberance; now most commonly used of a sword or saddle, but formerly of more general application.

And or that Arcyte may take keep,
He pight him on the pomel of his heed.
Chaucer's Kninkt's Tale, 2691.

The pommel of Casar's falchion. Shakespeare, Lore's L's Lost, v. 2.

In architecture 'pomol' or 'pommol' is

A hose or knob used as an ornamental top of a conical or dome-shaped roof of a turret, &c. Weals, Dict. of Terms of Art.

Ponder, r.t. (Prov. iv. 26, v. 6, 21; Luke ii. 19). To weigh; Lat. ponderare: hence, metaphorically, to weigh in one's mind, to reflect upon. The following are instances of the literal and metaphorical usage.

An innocent with a nocent, a man vngylty with a gylty, was pondered in an egall balaunce. Hall, Hen. IV. fol. 14 a.

Which thing deeply considered, and pondered of my lord, might something stir him to charitable equity. Latimer, Rem. P. 333.

Populous, adj. (Deut. xxvi. 5). Numerous; like the Lat. populosus used of nations and armies and not confined to cities or countries.

Yt was shewed hym that kynge Rycharde was at hande wyth a stronge powre and a populous armye. Hall, Rich. III. fol. 29 a.

Nay, the dust Should have ascended to the roof of heaven, Raised by your populous troops.

Shakespeare, Ant. and Cl. III. 6.

Port, sb. (Neh. ii. 13; Ps. ix. 14, Pr. Bk.). In the literal sense of 'a gate' from Lat. porta, whence 'porter' a gatekeeper. The word occurs also in Coverdale's Version of Ps. ix. 'Port' in sea-port is from portus, a harbour.

The forgate of the same palays or place with great and mighty masonry by sight was arched, with a tower on every syde of tame port rered by great crafte. Hall, Hen. VIII. fol. 73 a.

The knights past through the castles largest gate, (Though round about an hundreth ports there shine).

Fairfax, Tasso, XVI. 2.

So, let the ports be guarded: keep your duties, As I have set them down.

Shakespeare, Coriol. 1. 7.

Keep the ports close, and let the guards be doubled.

Massinger, The Virgin Martyr, 1. 1.

Porter, sb. (2 Sam. xviii. 26; John x. 3, &c.). A gate-keeper; Lat. portarius from porta. The word is still of familiar use in our colleges and inns of court.

But they were virgins all, and love eschewed
That might forslack the charge to them foreshewed
By mighty Jove; who did them porters make
Of heaven's gate (whence all the gods issued).

Spenser, F. Q. VII. 7, § 45.

Portesse, sb. A portable breviary. The word according to Nares (Gloss. s. v.) is variously spelt portasse, portise, porthose, portos, portuse, portace, and portal.

For on my portos here I make an oth,
That never in my life, for lief ne loth,
Ne schal I of no counseil you bywray.
Chaucer, Shipman's Tale, 14542.

For what varieties have they, and what alterations have they made, not onely of their Service bookes, *Portesses* and Brouizries, but also of their Latine Translation? The Translators to the Reader.

At the sight of a woman, the holiest hermits portage hath falme out of his hand, and his calendar from his girdle. Florio, Second Praiss, p. 171.

It was also called 'portiforium.'

In latter times the Breviary was divided into two parts, one for the summer, and the other for the winter half of the year, and sometimes it was divided into four parts, so that it was more portable and convenient for the use of those clergy and monks who were accustomed to recite the offices for the canonical hours at some time in the day. From this cause also it was sometimes entitled Portiforium. Palmer, Origines Liturgica, 1. 208 (ed. 1832).

From this came the old Fr. portehors from which are derived the other varying forms of the word. Mr Maskell maintained that it was changed from its original signification, until it came to be nothing more nor less than a synonym of Breviary. Monum. Rit. 1. LXXXVIII.

Pose, r.t. (Matt. xxii. c). To puzzle; Fr. poser from Lat. ponerc, which is used in the sense of 'putting' a question or a case; whence posit, and poser (Bacon, Ess. 32), the old term for examiner, till recently in use at Cambridge, and still employed at Eton and Winchester. A trace of the old meaning remains in 'suppose,' and 'puzzle' itself is from the same root. In Chaucer (Knight's Tale, 1164), Arcite defending himself against the charges of Palamon, says

I pose, that thou lovedest hire biforn.

From 'to put a question' the transition was easy 'to puzzle with questions' and then 'to puzzle' generally. Fuller, speaking of Paracelsus, says;

As for his religion, it would as well poss himself as others to tell what it was. Holy State, XVIII.

'Appose' occurs in Piers Ploughman in the same sense.

Lewed men many times Maistres they apposen.

Vis. 7893.

Pacience apposed hym first And preyde he sholde hem telle.

Id. 8470.

And in the Coventry Mysteries, p. 9,

In the xviiij. pagent we must purpose, To shewe whan Cryst was xij. zer of age, How in the temple he dede appose And answerd doctoris ryth wyse and sage.

Possess, v. t. (Num. xiii. 30; Acts xvi. 16). To seize, take possession of; Lat. possidere in the same sense.

It chanceth in process of time, that by the singular acquaintance and frequent familiarity of this captain with the Frenchmen, these Frenchmen give unto the said captain of Calais a great sum of money, so that he will but be content and agreeable that they may enter into the said town of Calais by force of arms; and so thereby possess the same unto the crown of France. Latimer, Serm. p. 5.

But Kalander seeing him faint more and more, with carefull speed conveyed him to the most commodious lodging in his house: where being possest with an extreame burning feuer, he continued some while with no great hope of life. Sidney, Arcadia, p. 8, l. 2.

Possess it, York;
For this is thine and not King Henry's heirs'.
Shakespeare, 3 Hen. VI. 1. 1.

Post, sb. (2 Chr. xxx. 6; Esth. viii. 14; Job ix. 25; Jer. li. 31). The Hebrew in all these passages signifies 'runner.' 'Post' as a substantive is not now used in this sense, though it exists in post-haste. It is derived from the Fr. poste, It. posta, which again are from Lat. positum, anything fixed or placed, and so originally signified a fixed

place, as a military post; then, a fixed place on a line of road where horses are kept for travelling, a stage, or station; thence it was transferred to the person who travelled in this way, using relays of horses, and finally to any quick traveller.

But through a valley as he musing road, He saw a man, that seem'd for haste a post. Fairfax, Tasso, VII. 27.

Your native town you enter'd like a post. Shakespeare, Coriol. v. 5.

A cripple in the way out-travels a footman, or a post out of the way. B. Jonson, Sylva.

Pottage, sb. (Gon. xxv. 29; 2 K. iv. 38). Broth, soup; Fr. potage, It. potaggio, something prepared in a pot.

Potage: gruell, Ius.. Iusculum. Baret, Alvearie, s. v.

All kind of meate sod in potage. Iurulentum opeonium. Ibid.

Pourtray, v. t. (Ez. iv. 1, vili. 10, xxiii. 14). To draw, depict; from Fr. pourtraire, Lat. protrahere, whence portrait.

As for Theon the painter, hee described with his pensill the madnesse of Orestes, and pourtrayed Tamyras the Harper or Musitian. Holland's Pliny, xxxv. 11.

'Portreyour' occurs in Chaucer's Knight's Tale, 1901.

Power, sb. (2 Chr. xxxii. 9). A force; used of an army, as puissance is frequently in old writers.

So soon as we had gather'd us a power We dallied not.

Heywood, 1 Ed. IV. 11. 2.

Howard fetch on our powers!
We will not stir a foot till we have shewn
Just vengeance on the Constable of France.

Id. 2. Ed. IV. 1. 🛦

At Yorke there came fresh and more certaine aduertisement, that the Lord Lovel was at hand with a great power of men. Bacon, *Hen. VII.* p. 17.

Power, sb. (Gen. xxxii. 28). In the phrase 'to have power with,' which signifies 'to have influence over.'

And this was the man, that had power with him, to draw him forth to his death. Bacon, Ess. xxvII. p. 108.

Practise, v. i. (Ps. xxxvii. 12 m). To plot.

Yet, if you there Did practise on my state, your being in Egypt Might be my question.

Shakespeare, Ant. and Cl. II. 2.

A sort of naughty persons, lewdly bent, Under the countenance and confederacy Of Lady Eleanor, the protector's wife, The ringleader and head of all this rout, Have practised dangerously against your state.

Id. 2 Hen. VI. II. I.

Precedent, adj. (Rubric before the Comm. Off.) Preceding.

Neither is the opinion, of some of the schoole-mon, to be received; That a warre cannot justly be made, but upon a precedent injury, or provocation. Bacon, Ess. XIX. p. 78.

Prefer, v.t. (Esth. ii. 9; Dan. vi. 3; John i. 15, 27). From Lat. praferre, to advance, exalt, give preferment to; literally, to put before.

Because he neither promoted nor preferred me, as I thoughte I was worthy & had deserved. Hall, Rich. III. fol. 9b.

Fuller (Holy State, xxIII.) says of Julius Scaliger,

Scarce any one is to be preferred before him for generality of humane learning.

Speaking of the sardonyx in the celebrated ring of Polycrates in the Temple of Concord at Rome, Pliny says,

It is among many other there which be preferred before it. Holland's Pliny, XXXVII. 1.

Let use bee preferred before uniformitie. Bacon, Ess. XLV. p. 180.

It were disproportion enough, for the servants good, to be preferred before the masters. Id. Ess. XXIII. p. 97.

Prelation, sb. (1 Cor. xiii. c). Exaltation, preference; from the same root as the preceding. 'Prelate' (Lat. prestatus) is literally one who is advanced or preferred before others, but now confined to one having episcopul charge.

Premonish, v.t. In 'the Form for the ordering of Priests,' among the duties of a priest the Bishop enumerates 'to teach, and to premonish, to feed and provide for the Lord's family.' Lat. pramoners to advise beforehand, forewaru.

Present, at this (Absol. Pr. Bk.). Now; at this Instant.

But, in the mean time, Caphis that was our country man, deceluing the barbarous people, guided Hortensius an other way by mount Parnassus, and brought him under the citie of Tithora, which was not then so great a citie as now at this present it is. North's Plutarch, Sylla, p. 506.

Kings in ancient times, (and at this present in some countries,) were wont to put great trust in cunuchs. Bacon, Ess. XLIV. p. 179.

Bacon (Hen. VII. p. 14) uses 'at that present' in a similar way;

For that it was in every mans eye, what great Forfeitures and Confiscations he had at that present to helpe himselfe.

Shakespeare uses 'present' elliptically for 'present time.'

Thy letters have transported me beyond. This ignorant present.

Shakespeare, Maco. I. 5.

Presently, adc. (1 Sam. 11. 16; Matt. xxvi. 53). Instantly.

Draw forth three hundred bowmen and some pikes, And presently encounter their assault. Heywood, 1 Ed. IV. 11. 2.

Where is Metellus Cimber! Let him go, And presently prefer his suit to Casar. Shakespeare, Jul. Cas. III. 1.

The good master

Never threatens his servant, but rather presently corrects him. Fuller, Holy State, VII. 4.

Press, v.i. & t. (Mark iii. 10; Luke viii. 45, xvi. 16; Phil. iii. 14). To throng, crowd, hasten eagerly.

Unto the setes preseth all the route. Chaucer, Knight's Tale, 2582 (ed. Tyrwhitt).

The pepul prescth thider-ward ful sone Him for to seen, and doon him reverence. Ibid. 2532 (Percy Soc. ed.).

Your statue spouting blood in many pipes, In which so many smiling Romans bathed, Signifies that from you great Rome shall suck Reviving blood, and that great men shall press For tinctures, stains, relics and cognizance. Shakespeare, Jul. Cæs. 11. 2.

O thou untaught! what manners is in this, To press before thy father to a grave! Id. Rom. & Jul. v. 3.

Press, sb. (Mark ii. 4, v. 27, 30; Luke viii. 19, xix. 3). A crowd.

And how he fled, and how that he Escaped was from all the press.

Chaucer, House of Fame, 1. 59.

At Trois whan King Ylixes
Upon the siege among the pres
Of hem, that worthy knightes were,
Abode long time stills there.
Gower, Conf. Am. II. 6.

Whose footsteps Bladud following, in arts
Exceld at Athens all the learned preace.
Spenser, F. Q. II. 10, § 25.

But now the gay-arm'd Antiphus, a son of Priam, threw His lance at Ajax through the press.

Chapman's Homer, Il. IV. 533.

Who is it in the press that calls on me?
Shakespeare, Jul. Cas. 1. 2.

Present, sb. (Hag. ii. 16). The vat of an elive or wine press, for receiving the liquor.

Presume, r.i. (2 Macc. viii. c). To undertake; the Lat. prasumere is used in the same sense. Webster quotes the following example:

Bold deed hast thou presum'd, adventurous Eve.

Milton, P. L. IX. 921.

Prevent, r. t. (Ps. exix. 147; I Thess. iv. 15, &c.). From Lat. prevenire, to go before; and hence, to anticipate, like the Fr. prevenir. It occurs in this sense frequently, as in Wisd. xvi. 28, and in the Collects.

This is verye he of whome I tolde you before that men toke hym to be myne inferiour, and to cum after me, but in dignition he did present and excel me. Udal's Erasmus, John, fol. 9 a.

He doth prevent our conversion by his mercy; he helpeth on conversion by his grace; he doth accoplish our ending with glory...neither can we begin any good thing before we be presented by mercye, or to do any good thing vntil we be holpe hy grace, or that we can ende in goodnesse vntill we be filled with glory. Northbrooke, Poore man's garden, fol. 39 r, 1593.

So shall my anticipation prevent your discovery.
Shakespeare, Mam. II. 1.

Pliny (II. 8, Holland's trans.) says of the planet Venus;

For all the while that she preventeth the morning, and riseth orientall before, she taketh the name of Lucifer (or Day-star) as a second sun hastning the day.

Milton uses prevention in a sense derived from this, and the following example shews how the idea of hindrance became attached to the word;

> Half way he met His daring foe, at this prevention more Incens'd.

> > P. L. VI. 129.

Trench remarks;-

One may reach a point before another to help or to hinder him there; may anticipate his arrival either with the purpose of keeping it for him, or against him. 'To prevent' has slipped by very gradual degrees, which it would not be difficult to trace, from the sense of keeping for to that of keeping against, from the sense of arriving first with the intention of helping, to that of arriving first with the intention of hindering, and then generally from helping to hindering. Select Gloss. p. 174.

Prey, sb. (Num. xxxi. 12, 26). Booty, plunder; like Lat. præda, whence Fr. proie.

He with no smal nombre of prisoners and greate haboundance of pray as well in shippes as provision for the sea, returned into England wyth great triumph and glory. Hall, Hen. V. for. 22 b.

Price, sb. (Prov. xxxi. 10; Matt. xiii. 46). Value, worth; from Lat. pretium, through Fr. prix.

And craft of mannes hond so curiously
Arrayed had this gardeyn trewely,
That never was ther gardeyn of suche pris,
But if it were the verray paradis.
Chaucer, Franklin's Tale, 11223.

From Curcinan, and from Acise, Him come knyghtis of gret prise. King Alexander, 1470. Weber's Metr. Rom. 1. p. 65. But from that which hath his price in composition if you take away any thing, or any part doe fayle all is disgraced. Bacon, Colours of Good and Evil, 5.

If I do so, it will be of more price,
Being spoke behind your back, than to your face.
Shakespeare, Rom. and Jul. IV. 1.

Prick, sb. (Num. xxxiii. 55; Acts ix. 5, xxvi. 14). A thorn, prickle; A.-S. prica a sting; in the Acts it signifies a goad, and was commonly used for 'a spur;' whence 'to prick' in the sense of 'to spur,' as in Piers Ploughman (Vis. 12068);

I may no lenger lette,' quod he;
And lyard he prikede,
And wente awey as wynd.
And therwith I awakede.

Esquillon: m. A pricke, a goad, a sting, a spurre; a prouocation; any thing that incenseth, stirreth, or vrgeth forward; also, an inward griefe, pinch, or biting hurt. Cotgrave, Pr. Dict.

Prick, v. t. (Ps. Ixxiii. 21; Acts ii. 37). To sting, spur, urge; A.-S. priccian. Chaucer (Knight's Tale, 1045) says of Muy,

The seasoun prileth every gentil herte, And maketh him out of his sleepe sterte.

And so furth on their way go the shepcherdes with al hast, deuccion, and godly zele was a spurre to theyr heartes to prichs them forwards. Udal's Erasmus, Luke, fol. 19 b.

Principality, sb. (2 Macc. iv. 27). The chief place: in this passage the office of high-priest.

Privily, ade. (Judg. ix. 31; 18am. xxiv. 4, &c.). Secretly; from the following word.

And on the morwe, or it were day light, Ful prively two harneys hath he dight.

Chaucer, Knight's Tale, 1632.

And fyrst he sent princip oc. archere into a low medows whiche was nere to the forward of his enemies, but separate wyth a great diche. Hall, Hen. V. fol. 16 a.

Privy, adj. (Litany, 'privy conspiracy'). Secret; and in an active sense, aware or cognizant of a secret, as in Acts v. 2. From Lat. privatus, through the Fr. privé.

Whanne god schal deme the privy thingis of men aftir my gospel. Wiclif, Rom. ii. 16 (ed. Lewis).

The groyning, and the pryve enpoysonyng.

Chaucer, Knight's Tale, 2462.

Prive penaunce is thilk that men doon alday for prive synnes, of whiche we schryve us prively, and receyven prive penaunce.

Id. Parson's Tale.

The preuye and secrete storehouse of ye scriptures. Erasmus, On the Creed, fol. 127 b, Eng. tr.

These buildings to be for privic lodgings, on both sides; and the end, for privic galleries. Bacon, Ess. XLV. p. 184.

Profit, v. t. & i. (Job xxx. 2; Prov. x. 2; Mark viii. 36; John vi. 63; Gal. v. 2). To be of advantage to, benefit; Fr. profiter, It. profittare, from Lat. proficere, through the substantive profectus. 'Profiteth nothing' is simply an imitation of the Lat. nihil proficit.

Confident in nothing but my bow, That nothing profits me.

Chapman's Homer, Il. v. 209.

Profiting, sb. (1 Tim. iv. 15). A translation of the Vulgate profectus, in the sense of progress or proficiency.

Prognosticator, sb. (Is. xlvii. 13). A predicter of future events; especially, a weather prophet.

The soothsayers and prognosticators liked it well, and said it was a good signe for Dion, that he trode that sumptuous building and workemanshippe of the tyrant vnder his feete, when he made his oration.

North's Plutarch, Dion, p. 1040.

Proper, adj. (1 Chr. xxix. 3; Aets i. 19; 1 Cor. vii. 7). From Lat. proprius, through the Fr. propre; one's own, and so, peculiar: hence property, that which belongs to any one.

The motions of factions, under kings, ought to be like the motions (as the Astronomers speaks) of the inferiour orbs; which may have their proper motions, but yet still, are quietly carried, by the higher motion, of primum mobils. Bacon, Ess. LI. p. 209.

In Heb. xi. 32, it signifies 'fair, handsome.'

O, Charles the Dauphin is a proper man.
Shakespeare, 1 Hen. VI. v. 3.

He and his crew, a company of proper men, Are sure to die.

Heywood, 2 Ed. IV. 11. 1.

Prophesy, v.i. (1 Cor. xi. 5, xiv. 3, 4). Not simply 'to foretell future events,' but to 'expound,' as the following passage shows.

Upon this point, I ground three considerations: first, whether it were not requisite, to renew, that good exercise, which was practised, in this church, some years;...and was commonly called propherying. Which was this; that the ministers, within a precinct, did meet, upon a week day, in some principall town; where there was, some ancient, grand minister, that was president; and an auditory admitted, of gentlemen, or other persons of leysure. Then every minister, successively, beginning with the youngest, did handle one, and the same part, of Heripture, spending, severally, some quarter of an hour, or better, and, in the whole, some two hours: and so, the exercise, being begun, and concluded, with prayer; and the president, giving a text, for the next meeting, the assembly was dissolved. Bacon, Considerations touching the Edification and Pacification of the Church of England (Resemblatio, p. 247, ed. 1657).

Prosper, v.t. (Gen. zziv. 40, 56). To make prosperous; Lat. prosperare. The verb originally was transitive only.

That man that is so called of God to any office, no doubt God will work with him; he will prosper all his doings. Latiner, Rem. p. 32.

Prove, v. t. (Ex. xvi. 4; 1 Sam. xvii. 39, &c.). To test, try, put to the proof: from Lat. probare through Fr. prouver.

He had scantly finished his sayenge, but the one army espyed the other, lord how hastely y' souldyoures buckled their healmes, how quikly the archers bent their bowes and frushed their feathers, how redely y' bilmen shoke their billes and proved their staves. Hall, Rich. III. fol. 32 b.

He sendeth us trouble and adversities to prove us, whether we will hallow his name or no. Latimer, Serm. p. 345.

The following is curious:

It is commonly reported, that Alexander proving to vndoe that bande, and finding no ends to vndoe it by, they were so many folde wreathed one within the other: he drew out his sworde, and cut the knot in the middest. North's Plutarch, Alex. p. 726.

Provender, sb. (Gen. xxiv. 25, 32, &c.). Provision; generally for beasts: Fr. provende, It. profenda, from Lat. providenda, things to be provided or purveyed. In German the word appears in the form proviant, and in Beaumont and Fletcher (Martial Maid, II. 1) provant is used for a soldier's rations, a sense which is familiar to the readers of A Legend of Montrose.

Those of the citie of Chio, furnished him with prouander for his horse, and gaue him muttons besides, and other beastes to sacrifice withall. North's Plutarch, Alcib. p. 214.

Of all other living creatures, they [the Elephants] cannot abide a mouse or a rat, and if they perceive that their provander lying in the manger, tast and sent never so little of them, they refuse it and wil not touch it. Holland's Pliny, VIII. 10.

Provoke, v. t. (2 Cor. ix. 2; Heb. x. 24). Literally, 'to call forth,' from Lat. provocare; hence 'to challenge, incite.'

Therefor saynte Paule prouokyng the Galathians from vengeance to humanite and gentylnesse doth inculke and oft repete the name of the spirite. Erasmus, On the Creed, 99 a, Eng. tr. God by his soonne Messias, shall descende down into the yearth, to lure and provoks all persones in generall. Udal's Erasmus, Luke, fol. 7 a.

I have doen the office of a goer before: I have alured and provoked men to penatice, warning their that the kingdome of heaven was at hand. Id. John, fol. 21 d.

They having for their captains and leader, the foresaid Ambrosius Aurelius, assembled themselves togither, and provoking the victors to fight, through Gods assistance atchieued the victorie, and from that day forward, were the men of the country. Stow, Annals, p. 57.

Nay we reade, after Otho the emperour had slaine himselfe, pitty, (which is the tenderest of affections) provoked many to die, out of meere compassion to their soveraigne, and as the truest sort of followers. Bacon, Ess. II. p. 6.

Psaltery, eb. (1 Sam. x. 5; Ps. xxxiii. 2, lvii. 8, &c.). From Gk. ψαλτήριον, a stringed instrument to accompany the voice.

The harp is like to the Psalterie in sound, but this is the discord betweene y harpe and the psaltery, in y psaltery is an holow tree, and of that same tree the sound commeth vpward: and the strings be smit downward, and soundeth vpward: and in the harpe, the hollownesse of the tree is beneath.

Batman vppou Bartholome, fol. 423 b (ed. 1582).

Why, hark you! The trumpets, sackbuts, psalteries and fifes, Tabors and cymbals and the shouting Romans Make the sun dance.

Shakespeare, Coriol. V. 4.

In Chaucer it appears in the form 'sautrie' or 'sawterie;'

Than robus riche, or fithul, or sawtrie. Prol. to C. T. 298.

And al above ther lay a gay sawtrye. Miller's Tale, 3213.

Bothe harp and lute, gitern, and scatterie. Manciple's Tale, 17200.

Publican, sb. (Matt. v. 46, 47, &c.). From Lat. publicanus, one who farmed the public taxes. The word came into English with the translation of the Bible.

How like a fawning publican he looks! Shakespeare, M. of Ven. 1. 3.

Puff at, v. t. (Ps. x. 5, xii. 5). To blow upon with contempt and scorn. A Hebraism.

Puff up, v. t. (1 Cor. iv. 6, 18, 19, viii. 1). To inflate, used metaphorically; G. puffen, Fr. bouffer, both imitative words.

Puffed vp with great hope and courage. Spe atque animis inflatus. Baret, Alvearie, s. v.

To puffe vp both his cheekes. Inflare ambas buccas. Ibid.

Alcibiades being puffed vp with vanitie and opinion of himselfe, as oft as Socrates tooke him in hande, was made fast and firme againe by his good perswasions. North's Plutarch, Alcib. p. 212.

Pulse, sb. (2 Sam. xvii. 28; Dan. i. 12). Leguminous plants, such as beans, peas, and their fruit. The derivation of the word is uncertain. The Heb. pôl, a bean, contains most likely only an accidental resemblance. It signifies, according to Mr Wedgwood, 'grain contained in a pod or case,' from Sw. pylsa, a sack (comp. O. E. pilch, a scabbard, A.-S. pylce). In this case pulse and purse would be connected, as Span. bolsa and Med. Lat. byrsa.

They have noe other kinde of graine nor other pulses then beaens and peason. Pol. Verg. 1. 20.

Euen so the custome which they vse at this day to seeth all manner of pulse, commeth of this. North's Plutarch, Theseus, p. 12.

There was a custome in Africk to bring pulse bread and wine to the monuments of dead saints. Fuller, Holy State, II. p. 6, ed. 1652.

Purchase, v.t. (1 Tim. iii. 13). In its original sense of to win, acquire, obtain; as in Bacon (Ess. 1v. 14);

There is no man, doth a wrong, for the wrongs sake; but therby to gurches himselfe, profit, or pleasure, or honour, or the like.

This day Argantes strong and Soliman Strange things have done, and purchast great renowns. Fairfax, Tasso, XII. 3.

The Fr. pourchasser, to purchase, from which it is derived, is connected with the It. procaeciars, which Dies derives from Lat. captus, whence captiars, and then cacciars. This conjecture is supported by the old Spanish form cabzar.

Purge, v.t. (2 Chr. xxxiv. 3; Is. iv. 4; Heb. L 3). To purify, take clean away; Fr. purger, from Latin purgase.

He came into the world with his passion to purge our sins. Latimer, Serm. p. 223.

The king having by this lourney purged a little the dregs and leaven of the Northerne people, that were before in ne good affection towards him, returned to London. Bacon, Hen. 1711, p. 18.

Purpose, sb. (Jer. 1112. 30). Design; like Lat. propositum.

It was spread abroad (whether by errour, or the cunning of male-contents) that the King had a purpose to put to death Edward Plantagenet closely in the Tower. Bacon, Hen. VII. p. 19.

Purtenance, sb. (Ex. xii. 9). The intestines of an animal. The Hebrew word so rendered is in every other instance, except Lev. iii. 3, translated by 'inwards.' Coverdale has 'pertenaunce' in Ex. xii. 9, and elsewhere 'bowels,' with the exception of Lev. iii. 3. In Palagrave's Lesclair-cissement de la langue Francoyes we find 'Portenaunce of a boost—frossevre s. f.'

The duke here, for fault of a better, and myself—Cuckon fly not hence—for fault of a better, are to lay you by the heals

if you go thus with fire and sword; for the duke is the head, and I, Blurt, am the purtenance.

Middleton, Blurt, Master-Constable, v. 3. (Works, 1. 302, ed. Dyce.)

Johnson quotes,

The shaft against a rib did glance, And gall him in the purtenance. Butler, Hudibras, pt. 1, c. 3, l. 318.

Put, v.t. in the phrases

Put away (Lev. xxi. 7; Matt. i. 19, &c.). To divorce.

Yet he bare withall a while for her brothers sake, but at the length grew wearie of her, and put her away as he had done Clodia. North's Plutarch, Lucullus, p. 568.

To put awaie his wife, &c. Repudio. Baret, Alvearie, s.v.

Put forth, as leaves, blossoms, or fruit (Cant. ii. 13; Matt. xxiv. 32). Of the 'Asarum or Fole-foot,' Pliny (x11. 13, Holland's trans.) says,

It putteth forth a purple floure, and hath a root like vnto the French Nard.

To-day he puts forth

The tender leaves of hope; to-morrow blossoms,

And bears his blushing honours thick upon him.

Shakespeare, Hen. VIII. 711. 2.

In Ez. xvii. 2; Matt. xiii. 24, it signifies 'to propose,' and in Matt. ix. 25; Acts v. 34, 'to remove.'

Put to (Ezr. vi. 12; Eccl. x. 10). To apply. Baret (Alvearie, s. v.) gives,

To put, or set to. Appono.

To desire the kinges attourney to put to his hande. Cognitoris regij subscriptionem imploraré (s. v. Attourney).

Put to the worse (2 K. xiv. 12; 1 Chr. xix. 16, 19). To worst, defeat.

To cast vader foote, to put to the worse, to cast awaie, to vadoe, to cast to the ground, as an horse doth his rider. Pessundo. Baret, Alveuric, s.v. Underfoote.

And yet he ever wanne more honor in recovering of those battels which his captaines lost, than his enemies did that had put them to the worse. North's Plutarch, Eumenes, p. 632.

Q.

Quake, v. i. (Ex. xiz. 18; 1 Sam. xiv. 15; Heb. xii. 21). To shake; A.-S. cuocian, whence 'quagmire.'

This Sompnour in his styrop up he stood,
Upon the Frere his herte was so wood,
That lyk an aspen leef he quok for ire.
Chaucer, Sompnour's Tale, prol. 7249.

Anon the damosell brought the sword unto Morgan with quaking hands. King Arthur, c. 71, vol. 1. p. 138.

Quaternion, sb. (Acts xil. 4). A party of four, a file of four soldiers. Our A. V. has followed the Vulg. quaternio; from Lat. quatuer four. Johnson quotes from Milton (P. L. v. 181).

Aire, and ye elements the eldest birth Of natures womb, that in quaternion run, Perpetual circle, multiform; and mix And nourish all things.

Quick, adj. (Lev. ziii. 10; Num. xvi. 30; Ps. lv. 15, exxiv. 3). Living, alive; from A.-S. cwic or cwac.

Nat fully quyk, ne fully deed they were.

Chaucer, Knight's Tale, 1017.

No y' all the people not of the towns onely, but also of the countrey aboute toke her for a very quycks saynt. Sir T. More, Dial, fol. 25 b.

Tis for the dead, not for the quick.
Shakespeare, Haml. V. I.

Quicken, v.t. (Ps. exix. 50; 1 Cor. xv. 36; Eph. ii. 1). To make alive; A.-S. cwician; from the preceding.

The mistress which I serve quickens what's dead And makes my labours pleasures.

Shakespeare, Temp. III. 1.

Quiet, at (Judg. xviii. 27). Quiet, at rest. The same word is rendered 'quiet' in Judg. xviii. 7.

Neither could I for theyr moste earnest desyres, be at any rest or quiet, vntyl I had fully ended and finished all that ever ther was of the epistles apostolycal.

Udal's Erasmus, Pref. to Matthew [fol. 1 a].

In which matters, how easilie might we have bene at quiet, if this knaue had bene quiet?...Quibus quidem quam facile poterat quiesci, si hic quiescit? Baret, Alvearie, s.v.

Come in, tailor; here you may roast your goose. Knock, knock; never at quiet! Shakespeare, Macb. 11. 3.

In the same way 'at help' is used with the force of an adjective in *Ham*. IV. 3:

The bark is ready, and the wind at help.

Quietness, sb. (Judg. viii. 28; 1 Chr. xxii. 9; Acts xxiv. 2). Quiet, tranquillity.

The duke of Orleaunce was restored not onely to peace and quietnes with all persones saue the duke of Bourgoyne: but also fell in suche fauour with the kyng and the realme, that he was of all men welbeloued. Hall, Hen. IV. fol. 32a.

Quit, v.t. (1 Sam. iv. 9; 1 Cor. xvi. 13). Used reflexively 'quit' occurs in the sense of 'acquit;' 'to quit oneself' is to behave, to discharge a duty, and so to free or acquit oneself from the obligation of it. The Fr. quitter.

Seem to defend yourself; now quit you well.
Shakespeare, Lear, II. 1.

Quit, p.p. (Ex. xxi. 19, 28; Josh. ii. 20). Set free, acquitted; from the previous word, which coincides with

'acquit' in signifying 'to set free;' as in Chancer's Knight's Tale, 1034,

Ther may no gold hem quyte.

We are never quit of this debt, we ten never discharge ourselves of it. Latimer, Rem. p. 1.

He that dies this year is quit for the numb.

Shakespeare, 2 Hen. IV. 211. 2.

In Guest's History of English Rhythms (1. 35) many examples are given of words which have lost the initial syllable.

Ħ.

Ragged, adj. (Is. ii. 21). Rugged.

Those things some to be of great effects: which he both of their owns nature good, and also be spoken of such a master, as is obserted to the wais of justice, fro the croked and regged path of voluptuouse liuyng. Sir T. More, Works, p. 4 g.

The splitting rocks cower'd in the sinking sands
And would not dash me with their rayges sides.
Shakespeare, 2 Hen. VI. III. 2.

This have I rumour'd through the peasant towns
Between that royal field of Shrewsbury
And this worm-eaten hold of ragged stone.

Id. 2 Hen. IV. Ind.

Rail on, v.t. (1 Sam. xxv. 14; 2 Chron. xxxii. 17). To revile, insult, from Fr. railler, to rally, jest, scoff.

To raile, or speaks spitefullie against one. Connitior. Baret, Alrearie.

Why do I rail on thee, Since thou, created to be awed by man, Wast born to bear.

Shakespears, Rick. II. V. 5.

Raiment, sb. (Gen. xxiv. 53; Deut. viii. 4, &c.). Arrayment, dress.

His rayments, though they were meane, yet received they handsomenesse by the grace of the wearer. Sidney, Arcadia, B. 1. p. 65, l. 11.

He's truly valiant that can wisely suffer
The worst that man can breathe, and make his wrongs
His outsides; wear them like his raiment carelessly.
Shakespeare, Tim. of Ath. III. 5.

'Ray' was formerly used for 'array,' as in North's Plutarch (Alcib. p. 229),

They put themselves in battell ray, & went to meet them.

Raise, v.t. (Job xiv. 12). To rouse.

Get weapons, ho!
And raise some special officers of night.
Shakespeare, Oth. 1. 1.

Those are the raised father and his friends.

Ibid. I. 2.

Neither my place nor aught I heard of business Hath raised me from my bed.

Ibid. 1. 3.

Ramping, pr. p. (Ps. xxii. 13, Pr.-Bk.). Tearing, pawing, rampant; the A.V. has 'ravening;' Vulg. rapiens. The It. rampare and O. Fr. ramper, to climb, are generally derived from the It. rampa, a paw; more probably the substantive is derived from the verb, and rampare, as Diez suggests, may be the same as It. rappare, Sp. and Port. rapar, which are from Lat. rapere to seize, snatch, and are akin to the G. rauben, raffen, and Eng. rob. The mappears in the Bav. rampfen, but is omitted in the Provençal rapar which is the Fr. ramper.

Their bridles they would champe,
And trampling the fine element, would fiercely rampe.

Spenser, F. Q. I. 5, § 28.

It occurs also in Spenser F.Q 1. 8, § 12.

Let vs therfore fight like inuincible giantes, & set on our ene-

mies like vnto timerous tigers & banysh al feare like raping lions. Hall, Rich. III. fol. 32 b.

Under whose shade the ramping lion slept.

Shakespeare, 3 Hen. VI. V. 2.

Others did foolishly rage and ramp, mustering whole legions of curses, as if therewith to make the axe turn edge. Fuller, Profune State, xviii.

Instances of the insertion of the m are found in Fr. remplir from Lat. replere, rempart from Lat. reparare, remporter from Lat. reportare, &c. Compare also rendre from reddere.

Range, v.i. (Prov. xxviii. 15). To roam, especially in search of prey: of uncertain etymology.

Seyng his purpose sore diminished as well by the slaughter of suche as ranged abrode in hope of spoyle and praye, as by the furious rage of the vnmeroifull see and hydrous tempest. Hall, Hen. IV. iol. 18 b.

So let high-sighted tyranny range on, Till each man drop by lettery.

Shakespeare, Jul. Com. 11. 1.

Ranger, sb. (1 Chr. xii. 33 m.). "Rangers of battle, or ranged in battle" is the marginal reading for "expert in war." To 'range' in this sense is to arrange or set in array; Fr. ranger.

For the maine garden, I doe not deny, but there should be some faire alleys, ranged on both sides, with fruit-trees. Bacon, Res. XLVI. p. 194.

They were more ignorant in ranging and arraying their battailes. Id. Ess. LVIII. p. 237.

Ranges, sb. (Lev. xi. 35). Chimney racks. Halliwell gives ranger in the same sense; and Richardson quotes Spenser's $(F, Q, 11, 9, \S 29)$ description of the kitchen in the House of Temperance;

It was a vaut ybuilt for great dispence, With many rounges reard along the wall; And one great chimney. In 2 K. xi. 8, 15, 'ranges' signifies 'ranks' of soldiers, according to Gesenius, following the Chaldee, Syriac, and Arabic versions. In the sense of a rank, or row, it was commonly used.

And in two renges faire they hem dresse. Chaucer, Knight's Tale, 2596.

In many of these alleys likewise, you are to set fruit-trees of all sorts; as well upon the walles, as in ranges. Bacon, Ess. XLVI. p. 193.

Rase, v.t. (Ps. exxxvii. 7). To level with the ground; from Fr. raser, Lat. radere, literally to scrape.

Famine and fyer he held, and therewithall
He razed townes, and threw downe towres and all.
Sackville, Induction, fol. 211 a.

When Bellona storms, With all her battering engines, bent to rase Som capital city.

Milton, Par. Lost, II. 923.

In Chapman's Homer (Il. v.) it is written 'race.'

She that raceth towns.

Bellona.

In its literal sense of 'scrape' it is found in the following passages:

He [Lord Stanley] had so fereful a dreme, in which him thoughte that a bore with his tuskes so raced the both bi the heddes, that the blood ranne aboute both their shoulders. Sir T. More, Rich. III. Works, p. 54 h.

Canst thou not minister to a mind diseased, Pluck from the memory a rooted sorrow, Raze out the written troubles of the brain And with some sweet oblivious antidote Cleanse the stuff'd bosom of that perilous stuff Which weighs upon the heart?

Shakespeare, Macb. v. 3.

It occurs in the sense of 'graze,' to touch lightly.

The horses being trised up in this maner, their riders came with loude cries behind them, and some with whippes in their handes to lash them, that the horse being madde withall, yerked out behinds, and sprang forward with his formost legges to touch the ground, that they did but even rass it a little, so as every vaine and sinew of them were strained by this meaner.

North's Plutarch, Essences, p. 644.

Ravin, v.t. (Gen. xlix. 27; Psal. xvii. 12 m.). To prey with rapacity; from A.-B. reaften, which is the same as the German rauben, raffen, E. rob, Lat. rapers. See Hamping.

The cloy'd will,
That satisfie yet unsatisfied desire, that tub
Both filled and running, ravening first
The lamb, longs after for the garbage.

Shakespeare, Cymb. 1. 6.

Rapinare, to rape, to rawn, to rob, to pill and pole, to snatch, to commit all manner of rapine.

Florio, Worlde of Worden

But now, if a man can tame this monster, and being her to feed at the hand, and govern her, and with her fly other rawning fowle, and kill them, it is somewhat worth. Becon, Essay of Fame, p. 240.

Shakospeare uses rurin as an adjective (All's Well, III. 2);

Better 'twere
I met the ravin lion when he rear'd
With sharp constraint of hunger.

The substantive ravin (Nah. ii. 12) is the rapina of the Vulgate.

As when a gryfon seized of his pray,

A dragon flers encountreth in his flight,
Through widest ayre making his yelle way,
That would his rightfull resine rend away.

Spenser, F. Q. 1. 5, § 8.

Ravish, v.L. (Ps. x. 9, 10, Pr.-Bk.). To seize with violence; from Fr. ravir, which again is from Lat. rapers. Coverdale's version of Gen. xlix. 27, is "Ben Iamin, a rawyshings wolfe."

But superstition, hath beene the confusion of many states; and bringeth in a new primum mobile, that ravisheth all the spheres of government. Bacon, Ess. XVII. p. 69.

Readiness, in a (2 Cor. x. 6). In readiness, ready.

When all thynges were prepared in a redynes and the day of departinge and settynge forwarde was appoynted.....the whole armye went on shypborde. Hall, Rich. III. fol. 16 b.

And Mücer supposing that all men were than in a redyner, departeth out of Mulhuse wt thre hundreth, and ioyned with them of Francuse. Sleidan's Commentaries, trans. Dans, fol. 56 a.

Ready, adj. (Ezr. vii. 6; Ps. xlv. 1). Swift, quick; from A.-S. hrad, connected with G. gerade, and O. E. greythe, to make ready. In Piers Ploughman (Creed, 1054) graythliche is used for quickly.

Rear, v.t. (Ex. xxvi. 30; Lev. xxvi. 1, &c.). To raise; A.-S. ræran. Rear and raise are probably connected as ure and use. The former is not obsolete, but its usage is much more limited than formerly.

And when I rear my hand, do you the like, To fall it on Gonzalo.

Shakespeare, Temp. 11. 1.

Reason, v.i. (Acts xxiv. 25). To converse.

Ragionare, to reason, to discourse, to talke, to speake, to parlie. Florio, Worlde of Wordes.

I reason'd with a Frenchman yesterday, Who told me, in the narrow seas that part The French and English, there miscarried A vessel of our country richly fraught.

Shakespeare, Mer. of Ven. 11. 8.

Reason, sb. (Acts vi. 2). Used where we should now employ the adjective 'reasonable.' Thus in Bacon;

Nay, retire men cannot, when they would; neither will they, when it were reason. Ess. XI. p. 39.

Those that are first raised to nobility, are commonly more vertuous, but lesse innocent, then their descendants: for there

is, rarely, any rising, but by a commixture, of good and evill arts. But it is reason, the memory of their vertues, remains to their posterity; and their faults die with themselves. Ess. XIV. p. 52.

Then 'tis but reason that I be released From giving aid which late I promised. Shakespeare, 3 Hen. VI. III. 3.

So 'doubt' for 'doubtful' occurs in Shakespeare (Rich. II. 1. 4. 20), and 'danger' for 'dangerous' in Bacon, Ess. XLVII. p. 195.

Reason of, by (Gen. xli. 31; Ex. ii. 23, &c.). In consequence of.

For he [Theseus] brought all the inhabitants of the whole prouince of Attica, to be within the cittle of Athena, and made them all one corporation, which were before disparsed into divers villages, and by reason thereof were very hard to be assembled together. North's Plutarch, Theseus, p. 12.

Receipt, sh. (Matt. ix. 9; Mark ii. 14; Luke v. 27). A place for receiving, receptacle.

His two chamberlains
Will I with wine and wassail so convince
That memory, the warder of the brain,
Shall be a fume, and the receipt of reason
A limbeck only.

Shakespeare, Much. 1. 7.

Fountaines I intend to be of two natures: the one, that sprinckleth or spouteth water; the other a fair receipt of water, of some thirty or forty foot square, but without fish, or slime, or mud. Bacon, Ess. XLVI. p. 191.

Reckon, v. t. (Rom. viii. 18). To account, regard; A.-S. recnan.

For that they recked this demeanoure attempted, not so specially againste the other Lordes, as againste the kinge hymselfe. Sir T. More, Rich. III., Works, p. 439.

Reckoning, sb. Estimation, value.

Tanti vitreum, quanti verum margaritum (saith Tertullian.) if a toy of glasse be of that rekoning with vs, how ought wee to value the true pearle?

The Translators to the Reader.

Recompense, r.t. (Prov. xx. 22; Jer. xvi. 18; Rom. xii. 17; Heb. x. 30). To requite, repay; used both in a good and bad sense originally. Fr. recompenser, from Lat. pendere, pensum, to weigh out, pay. The last quoted passage appears thus in Latimer (Serm. p. 422):

Mihi vindicta, ego retribuam, 'yield unto me the vengeance and I shall recompense them.'

Reconcilement, sb. (Ecclus. xxvii. 21). Reconciliation.

Contrariwise, certaine Laodiceans, and luke-warme persons. thinke they may accommodate points of religion, by middle waies, and taking part of both; and witty reconcilements; as if they would make an arbitrement, betweene God and man. Bacon, Ess. III. p. 10.

Yet there resteth the comparative: that is, it being granted, that it is either lawfull, or binding, yet whether other things be not to be preferr'd before it; as extirpation of heresies; reconcilements of schismes, pursuit of lawfull temporall rights, and quarrels; and the like. Id. Of an Holy War, p. 106, ed. 1629.

Reduce, v.t. (James v. c.). In its literal sense 'to bring back;' Lat. reducere. Thus in Sackville's Induction, fol. 206 b;

The sodayne sight reduced to my mynde, The sundry chaunges that in earth wee fynde.

All springs reduce their currents to mine eyes.
Shakespeare, Rich. III. 11. 2.

Refrain, v. t. (Prov. x. 19). To bridle, restrain, hold in check: Lat. refrænare. A figure from horsemanship.

We will first speake, how the naturall inclination, and habit, to be angry, may be attempted, and calmed. Secondly, how the particular motions of anger, may be represed, or at least refrained from doing mischiefe. Thirdly, how to raise anger, or appears anger, in another. Bacon, Ess. LVII. p. 228.

So as Diogenes opinion is to be accepted, who commended not them which absteyred, but them which sustayred, and could refraine their mind in precipitio, and could give vnto the mind (as is vsed in horsmanship) the shortest stop or turns. Id. Adr. of L. 11, 20, § 11.

Rehearse, v.t. (Judg. v. 11; 1 Sam. xvii. 31). To tell, narrate, recite; not necessarily with the notion of repetition, which originally belonged to the word. From Fr. reherser, to harrow over again (Wedgwood).

And reherce thow nevere
Counseil that thow knowest
By contenaunce ne by right.
Piers Plauchmen's

Piers Ploughman's Vis. 2836.

Reins, sh. (Job xvi. 13; Ps. vii. 9, &c.). From Lat, rence the kidneys, to which the Hebrews ascribed knowledge, joy, pain, pleasure, &c.

Regnoni, the kidneles or raines of any hodies backs. Florio, Worlds of Wordes.

Bowling is good for the stone and reines. Bacon, Ess. L. p. 205.

Relation, sb. (Josh. il. c.). Narrative, that which is related or told; Lat. relatio.

I'll believe thee,
And make my senses credit thy relation.
Shakespeare, Per. v. 1.

The traveller into a forein countrey, doth commonly know more by the eye, then he that staid at home can by relation of the traveller. Bacon, New Atlantis, p. 248, ed. 1651.

As for the other losses, the poets relation, doth well figure them; that he that preferred Helena, quitted the gifts of Iuno, and Pallas. Id. Esc. x. p. 37.

Religion, so. (Acts xxvi. 5; Gal. i. 13; James i. 26, 27). "Not, as too often now, used as equivalent tor god-

liness; but like $\theta\rho\eta\sigma\kappa\epsilon ia$, for which it stands Jam. i. 27, it expressed the outer form and embodiment which the inward spirit of a true or a false devotion assumed" (Trench, Select Glossary). So 'a religious' or 'man of religion' in old English signified a member of a monastic order, as the following example shews:

Religious folke ben full covert,
Secular folke ben more apert:
But nathelesse, I woll not blame
Religious folke, ne hem diffame
In what habite that ever they go:
Religion humble, and true also,
Woll I not blame, ne dispise,
But I n'ill love it in no wise,
I meane of false religious,
That stout been, and malicious,
That wollen in an habite go,
And setten not hir herte thereto.

Chaucer, Romaunt of the Rose, 6152-63.

He [Picus] was wont to be couersant with me, and to breake to me the secretes of his heart in which I perceived, that he was by printey inspiracio called of god vnto religion. Sir T. More, Life of Picus, Works, p. 9f.

For religion, pure religion, I say, standeth not in wearing of a monk's cowl, but in righteousness, justice, and well doing. Latimer, Serm. p. 392.

Religious, adj. (Jam. i. 26). Professing religion in the outward form; especially belonging to a monastic order (see Religion). Philip and Olympias, the parents of Alexander the Great, "were both received into the misterie and fraternity of the house of the religious," in the isle of Samothracia (North's Plutarch, Alex. p. 717).

For though the king of his noblenesse gaue charge vnto the Friers of Leicester to see an honourable interrment to be given to it, yet the *religious* people themselves (being not free from the humours of the vulgar) neglected it. Bacon, *Hen. VII.* p. 2, ed. 1622.

Religiousness, sb. (Lev. xxvi. c.). A reference to this passage will shew that the word is used of outward observance.

Remember themselves (Ps. xxii. 27, Pr.-Bk.). Remember, as in the A.V. Compare Fr. se souvenir. Many other words in English, as 'acknowledge,' 'assemble,' 'endeavour,' 'repent,' 'retire,' 'sport,' 'submit,' were once used reflexively.

Fetch Malvolio hither:

And yet, alas, now I remember me,
They say, poor gentleman, he's much distract.
Shakespeare, Twelfth Night, v. 1.

Remembrance, sb. (Job xiii. 12; Is. lvii. 8). Memorial, record. Used by Shakespeare of a love-token.

This was her first remembrance from the Moor.

Oth. 111. 3.

You are jealous now
That this is from some mistress, some remembrance.
Ibid. 111, 4.

Remembrance, book of (Mal. iii. 16). A record, memorandum book.

Oftentimes also for his pastime he would hunt the foxe, or catch birdes, as appeareth in his books of remembrances for every day. North's Plutarch, Alex. p. 729.

Remembrance, have in (Lam. iii. 20). To remember.

Penelope
That for her trowth is in remembraunce had.
Skulton, I. p. 398, ed. Dyce.

When the devil is busy about us.....ever we should have in remembrance whither to go, namely, to God. Latimer, Serm. p. 432.

Remembrance, put in (Is. xlii. 26; 2 Pet. i. 12). To remind, put in mind.

I must put you in remembrance to consider how much we be bound to our Saviour Christ. Latimer, Serm. p. 327.

Moses now beynge olde, rehearseth the lawe of god vnto y' people, putteth them in remembraunce agayne of all the wonders & benefites that god had shewed for them. Coverdale's Prologe.

Monished: aduertised: warned: put in remembrance. Commonitus. Baret, Alvearie.

Render, v.t. (Prov. xxvi. 16; Tob. ii. 13). To give; obsolete or archaic in the phrase 'to render a reason.'

He rendereth also a reason inducing him thus to do, because the inhabitants of Capua, alleadged, that they could not make good Alica or frumenty without that mineral of chalke. Holland's Pliny, XVIII. 11.

Let each man render me his bloody hand. Shakespeare, Jul. Cæs. III. 1.

Renoumed, p.p. Renowned; Fr. renommé.

Either in King Henries time, or King Edwards (if there were any translation, or correction of a translation in his time) or Queene Elizabeths of euer-renoumed memorie. The Translators to the Reader.

In Shakespeare, Rich. III. 1v. 5, where the other editions have

Sir Walter Herbert, a renowned soldier,

the second, third, fourth, and fifth Quartos read 'renowmed.'

Famóso, famous, renoumed, glorious. Florio, It. Dict.

Renowmed, famous. Nominatus. Baret, Alveurie, s. v. Fame.

Renowme, sb. The old form of 'renown' in Gen. vi. 4 in ed. 1611. Fr. renom.

For gentilnesse nys but renomé
Of thin auncestres, for her heigh bounté.
Chaucer, Wife of Bath's Tale, 6741.

She knew by the folke that in his shippes be, That it was Jason full of renomee.

Id. Ley. of Good Women, 1509.

A man of great renowne. Illustris Vir. Baret, Alrearie, s.v. Fáma, fame, renowne, bruite, report. Florio, It. Dict.

Renowmed, p.p. (Is. xiv. 20; Ez. xxiii. 23). The old form of 'renowned' in the ed. of 1611. See Renoumed.

Rent, c.t. (Jer. iv. 30. The old form of 'rend' (A.-8. rendan, hrendan), which only occurs in one passage of the A. V. in modern copies. In older editions it is found in l'x. xxxix. 23; l'a vii. 2; Eccl. iii. 7; Is. lxiv. 1; Ez. xiii. 11, 13, xxix. 7; Hos. xiii. 8; Joel ii. 13; Matt. vii. 6; John xix. 24.

He must needs be a good guid and an upright judge, which feedeth upon innocent blood, and breathing in the bodies of godly men, doth rest and tear their bowels. Foxe, Acts and Mon., 1. p. 103, ed. 1684.

I wonder that the earth
Doth sease from renting underneath thy feet.
Greene, Alphoneus (Vol. 11, p. 53, ed. Dyce).

To rest, or tears: to pricks: to thrust thorough. Lancino. Baret, Alrearie, s. v.

And will you rest our ancient love asunder !

Bhakuspeare, Mid. N.'s Dr. 111, 1.

Where sighes, and groanes, and shricks that rest the ayre Are made, not mark'd.

Id. Mach 1v. 3 (ed. 1623).

The two forms 'rent' and 'rend' were used contemporanously. For instance, in Shakespeare, Rich. III. 1, 2,

If I thought that, I tell thee, homicide,
These nails should read that beauty from my checks,
'rend' is the reading of all the Quartes, and 'rent' of the
Folion.

Repent oneself (Dout. xxxii. 36; Judg. xxi. 6, 15; Joel ii. 13, &c.). 'Repent' like 'assemble,' 'eudeavour,' 'rotire,' 'remember,' 'submit,' 'sport,' and many other verbs, was originally reflexive.

I ought not to excuse or repent my self of this subject, on which many grave and worthy men have written whole volumes. Burton, Anat. of Mel. pt. 3, pref.

Replenish, v.t. (Gen. i. 28, ix. 1, &c.). To fill; not to fill again. From O. Fr. replener, which is the modern remplir and Lat. replere.

And after that she came to her memory and was reuyued agayne, she wept and sobbyd and with pitefull scriches she repleneshyd the hole mancion. Hall, Rich. III., fol. 4 b.

For it is reported that when he [Alexander] had conquered Egypt, hee determined to builde a great city, and to replenish it with a great number of Grecians, and to call it after his name. North's Plutarch, Alexander, p. 731.

Report, sb. (Acts vi. 3, x. 22; Heb. xi. 2). Fame, reputation.

That other men seynge thy good workes & the frutes of y' hooly goost in the, maye prayse the father of heauen, & geue his worde a good reporte. Coverdale's Prologe.

Fama, fame, report, brute, renowne, reputation, credit.

Florio, Worlde of Wordes.

Reprobate, adj. (Jer. vi. 30). Applied to metals, that which will not stand the proof and is therefore rejected as spurious. Our translators followed the Vulgate reprobum in Jer. vi. 30. The margin has refuse. The Lat. reprobus is used of spurious coin.

Then please alike the pewter and the plate; The chosen rubie, and the reprobate.

Herrick, I. p. 283.

Reprove, v. t. (Job vi. 25). From Fr. reprouver, Lat. reprobare; to prove the contrary of a statement, refute, disprove.

Reprove my allegation, if you can; Or else conclude my words effectual. Shakespeare, 2 Hen. VI. III. 1. Donne (II. 88, ed. Alford) has the following remarks:

This word, that is here translated to reprove, arguere, bath a double use and signification in the Scriptures. First to reprehend, to rebuke, to correct, with authority, with severity.....and secondly, to convince, to prove, to make a thing evident, by undeniable inferences, and necessary consequences; so, in the instructions of God's ministers, the first is to reprove, and then to rebuke; so that reproving is an act of a milder sense, than rebuking is.

Require, c.t. (Ezr. viii. 22; Pa. xxxviii. 16, Pr.-Bk.). From Lat. requirere, to ask; without the idea attached to it by modern usage of asking or demanding as a right. Thus in Peccek's Repressor, p. 92;

Whanne cuer oon man requirith and sechith and askith an other mannys counseil in eny mater.

Therfore when I was instantly required, though I coulde not do so well as I wolds, I thought it yet my dewtye to do my best, and that with a good wyll. Coverdale's Prologe.

Bo far from any idea of right or authority attaching to the word, Shakespeare uses it of asking as a favour.

Lord of his fortunes he salutes thee, and Requires to live in Egypt.

Ant, and Cl. III. 12.

'Demand' was formerly used in the same way.

Rereward, eb. (1 Sam. xxix. 2; Is. lii. 12, lviii. 8). The rearguard of an army; guard and ward being relect as guise and wise, Fr. guerre and R. war. 'Rearguard' is a corruption of the Fr. arrière-garde, as canguard for arant-garde; or rather the first part of the word is formed from the O. Fr. riere (Lat. retro).

The rereseards it toke aweie, Came none of hem to londe dray. Gower, Conf. Am. t. p. 220.

A' came ever in the regressed of the fashion. Shakespeare, 2 Hen. IV. 111. 2. Now in the rearward comes the Duke and his.

Id. 1 Hen. VI. 111. 3.

But with a rearward following Tybalt's death Romeo is banished.

Id. Rom. and Jul. 111. 2.

Resemble, v. t. (Luke xiii. 18). To liken, compare: from Fr. ressembler, which is derived from Lat. simulare, in its first sense of 'to make like' (similis). The b is inserted as in F. combler, Lat. cumulare; F. trembler from Lat. tremulus. Gower (Conf. Am. 11. p. 135) says of avarice:

Men tellen, that the malady, Which cleped is ydropesy Resembled is unto this vice.

Yea, he allowed no other library than a full stored cellar, resembling the butts to folios, barrels to quartos, smaller runlets to less volumes. Fuller, Profane State, XVIII. 1.

Residue, sb. (Ex. x. 5; Is. xliv. 17; Ez. xxxiv. 18). Rest, remainder; Lat. residuum, which has itself become naturalized.

The residue of the countrimen passed over also, and tooke the other that came with the childe, and conveyed them over as they came first to hand. North's Plutarch, Pyrrhus, p. 423.

Resolution, sb. (Pref. to Pr.-Bk.). 'Resolution of all doubts'=solution, from the following.

Resolve, v.t. (Mark x.xii.c.). To 'resolve' a person is to solve his difficulties for him.

I doubt not but you can resolve

Me of a question that I shall demand.

Greene, Alphoneus (Vol. II. p. 47, ed. Dyce).

My lord the emperor, resolve me this:
Was it well done of rash Virginius
To slay his daughter with his own right hand.
Shakespeare, Tit. And. v. 3.

At pick'd leisure
Which shall be shortly, single I'll resolve you,
Which to you shall seem probable, of every
These happen'd accidents.

Id. Tempest, V. 1.

Respect, sb. (Ps. xxxix. 6, Pr.-Bk.). The phrase 'in respect of' has been superseded in modern usage by 'with respect to.'

Your lordship may minister the potion of imprisonment to me in respect of poverty. Bhakapeare, 2 Hen. IV. 1. 2.

The warres of latter ages, seems to be made in the darks, is respect of the glory and honour, which reflected upon men, from the warres in ancient time. Bacon, Ess. XXIX. p. 129.

Respond, sb. (Pref. to Pr.-Bk.). In the Roman Catholic Church, a short anthem interrupting the middle of a chapter, which is not to proceed until the anthem is ended (Wheatley). From Fr. répons, Lat. responsum, literally, an answer.

Retractate, v. i. To retract; Lat. retractare, to touch or handle again.

The same S. Augustine was not ashamed to retractate, we might say recoke, many things that had passed him, and doth over glory that he seeth his infirmities. The Translators to the Reader.

Revengement, sb. (Es. xxv. 12 m.). Revenge, vengenuce.

Other things they commit to God, unto whom they leave all resengement. Latimer, Serm. p. 48.

I know not whether God will have it so,
For some displeasing service I have done,
That, in his secret doom, out of my blood
He'll broad revengement and a scourge for me.
Shakespeare, 1 Hen. IV. III. 2.

Reverence to, do (1 K. i. 31). To bow to, salute.

We will not serue thy goddes nor do reuerēce to the ymage which thou hast set vp. Coverdale, Dan. iii. 18.

This compaignie rode about the title* and did reverence to the Quenes & so abode to thend of the same.

Hall, Hen. VIII. fol. 79 a.

Reverend, adj. (Ps. cxi. 9; 2 Macc. xv. 12). Like the Lat. reverendus, awful, inspiring awe; and then, venerable.

You have broke the reverend authoritie of Legacies, and the common lawe of all nations. Sacra legationis & fas gentium rupistis. Tac. Baret, Alvearie, s. v.

His reverend haires and holy grauitie
The knight much honord, as beseemed well.

Spenser, F. Q. 1. 8. § 32.

Indges ought to be more learned, then wittie; more reverend, then plausible; and more advised, then confident. Bacon, Ess. LVI. p. 222.

It is a reverend thing, to see an ancient castle, or building not in decay. Id. Ess. XIV. p. 52.

Revive, v.i. (1 K. xvii. 22; Rom. xiv. 9). In its literal sense, to come to life again. It is also used transitively.

It is more probable by the deade to vnderstonde those that have departed from theyr bodies afore the daye of iudgemente (for as sone as they shall be revived & risen agayne: they shall be iudged). Erasmus On the Creed, fol. 89a, Eng. tr.

Reward, r.t. (Deut. xxxii. 41; Ps. liv. 5; 2 Tim. iv. 14). To requite, recompense, without reference to good or evil. O. Fr. regarder, to allow; regardes, fees, dues.

Which heaven and fortune still rewards with plagues.

Shakespeare, Two Gent. of Ver. IV. 3.

Rewarding them with trait'rous recompence.

Heywood, 2 Ed. IV. II. 1.

Probably a misprint for 'tilte.'

Rhinocerot, eb. (Is. xxxiv. 7 m.). A rhinoceros, in the edition of 1611.

Riches, sh. (Rev. xviii. 17; Wisd. v. 8). In these two passages the original use of 'riches' as a singular noun (Fr. richesse) is preserved. The old plural was richessis. The two forms are seen in the following examples.

Ne how Arcyte lay among al this, Ne what richesse aboute his body is. Chancer, Knight's Tale, 2942.

Rynges with rubies And richesses manys.

Piere Ploughman's Vis. 1402.

But sithen it is so, that ricchesis ben not causis of the vicis whiche comen fro and bi hem, but the freel wil of the man which usith the richesis is the making cause of the synnes, and the ricches is not more than an occasioun of hem couli, therfore the firste argument and skile is not worth. Pecock's Repressor, p. 326.

And of all these, there is so great quantitie, that there commeth eneric years, one hundred ships laden therewith, that is a great thing, and as incredible riches. Frampton, Joyfull Newcs out of the new-found Worlde, fol. 1 b.

Bid, r. t. (Gen. xxxvii. 22; Ex. vi. 6; Lev. xxvi. 6). To remove, take off; also, to deliver. The same English word represents both the Danish rydde, to clear away (Sc. red), and the Danish redde, to save (Germ. retten), all which may still be etymologically connected.

What could we doe more, in the horriblest kinds of faultes, to the greatest transgressours, and offendours of God and me, then to loke straightly on them by death, and so to rid them out of the common welth by severe punishment, whome ye thought vnworthy to live among men for their doings. Sir J. Cheke, Hurt of Sedition, sig. K ij a.

The red plague rid you
For learning me your language.
Shakespeare, Temp. 1. 2.

Ess. XXIX. p. 125.

I'll give you gold,
Rid me these villains from your companies.
Id. Tim. of Athens, v. 1.

Therefore, it was great advantage, in the ancient states of Sparta, Athens, Rome, and others, that they had the use of slaves, which commonly did rid those manufactures. Bacon,

The modern 'despatch' most nearly corresponds to 'rid' in these passages.

Right, adv. (Ps. xxx. 8, xlvi. 5, liii. 8, cxvi. 3, &c. Pr.-Bk.). Very. As an intensive adverb not yet quite out of use.

I am right glad that he's so out of hope.
Shakespeare, Temp. III. 3.

I know thy constellation is right apt For this affair.

Id. Tw. Night, 1. 4.

Your lordship is right welcome back to Denmark.

Id. Haml. v. 2.

Righten, v.t. (Is. i. 17 m.). To set right, from A.-S. rihtan.

Righteously, adv. (Litany). From A.-S. rihtwislice, rightly, justly.

If the truth of thy love to me were so righteously tempered as mine is to thee. Shakespeare, As You Like It, 1. 2.

Rightness, sb. (Eccl. iv. 4 m.). Rectitude, perfection.

Ringstraked, adj. (Gen. xxx. 35, 39, 40; xxxi. 8, 10, 12). Marked with rings.

Riot, sb. (Tit. i. 6; 1 Pet. iv. 4). Dissolute, or luxurious living. The etymology is uncertain, and has not been traced beyond the old Fr. riote. In his Alvearie, Baret gives $d\sigma\omega\tau ia$ as the Greek equivalent of riot, and this is the word so rendered in the above-quoted passages of the N. T.

Genen wholie to riot. Effurus in luxum. Tac. Ibid.

His companies unletter'd, rude and shallow, His hours fill'd up with riots, banquets, sports. Shakespears, Hen. V. I. I.

When thou doet hear I am as I have been, Approach me, and thou shalt be as thou wast, The tutor and the feeder of my riots.

Id. 2 Hon. IV. v. 5.

The revenue of all Egypt and the eastern provinces was but a little sum when they were to support the laxury of Mark Antony, and feed the riot of Cleopatra. Taylor, Holy Dying, p. 317, ed. Bohn.

Riot, r.i. (2 Pet. if. 13). The verb from the preceding.

I wrote to you
When ricting in Alexandria.
Shakespeare, Ant. and Cl. 11. 2

Rioting, sh. (Rom. xiii. 13). In the same sense as riot.

Riotous, adj. (Prov. xxlii. 20, xxviii. 7; Luke xv. 13). Luxurious, dissolute.

To be riotous in eating, or drinking, in haunting harlots. Pergresoor, Nepôtor, Perbacchor. Baret, Alrearie, s. v.

A riotous and prodigall person, a reueller, a ependgood. Asótus. Ibid.

So the gods bless me,
When all our offices have been oppress'd
With riotous feeders, when our vaults have wept
With drunken spilth of wine, when every room
Hath blased with lights and bray'd with minstrelsy,
I have retired me to a wasteful cock,
And set mine eyes as flow.

Shakespeare, Tim. of Ath. II. 2.

Bacon uses 'rioter' in the sense of a dissolute person.

On the other side our Saviour charged with necrence of publicance and rioters said, The phisitian approacheth the sicke, rather then the whole. Colours of Good and Bril, VII. p. 259.

Rising, sb. (Lev. xiii. 2, 19). A swelling.

Being boi'ed in wine, it [the nettle] discusseth and driueth down risings in the groine. Holland's Pliny, XXII. 13.

Rithme, sb. Rhythm, verse; Lat. rythmus. Gk. ρυθμός.

Valdo, Bishop of Frising [is reported] by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch-rithme, yet extant in the Library of Corbinian. The Translators to the Reader.

Road, sb. (1 Sam. xxvii. 10). A riding, especially a plundering excursion, a raid, as the Scotch have it. The word still remains in the same sense in the compound in road.

Him hee named, who at that time was absent, making roades upon the Lacedemonians. Sidney, Arcadia, p. 20, l. 17.

The Scottes made a rode into Northumberlande, and burned diverse tounes in Bamborough shere. Hall, Hen. IV. fol. 17b.

So then the Volsces stand but as at first, Ready when time shall prompt them to make road Upon's again.

Shakespeare, Cor. 111. 1.

Wherefore the King of Scotland seeing none came in to Perkin, nor none stirred any where in his fauour, turned his enterprise into a rode. Bacon, Hen. VII. p. 160.

Room, sb. (Ps. xxxi. 8; Luke xiv. 7). From A.-S. rúm. G. raum, space, place.

To whome the Duke of Buckingham saide, goe afore gentlemenne and yomen, kepe youre rownes.

Sir T. More, Rich. III., Works, p. 42 c

They seke after salutacions in the market place. & the proferment of the chiefe seate in assembles: and in all feastes, and bankets the first place or vppermost roume of the table.

Udal's Erasmus, Mark, fol. 78 b.

The priesthood...wherin at that tyme twoo notable vagodly men, Annas and Caiaphas had the highest & the chiefest rousses, Id. Luke, fol. 294.

Wherefore, I beseech your lordship to write for him your letters to the Warden of the Guild there and his brethren, which bath the collation of the said school, that he may continue in his room and be schoolmaster still, notwithstanding that he hath left the priesthood. Cranmer, Works, I. p. 266 (ed. Jenkyns, 1833).

Lucentio, you shall supply the bridegroom's place;
And let Bianca take her sister's room.
Shakespeare, Tam. of Sárese, III. 1.

Ruinated, pp. (Jer. xxxix. c). Ruined, destroyed. The word is formed upon the model of the Latin participles.

The howse of Yorke part detected the presumptuous boldness of duke Richard as a very pestylence that fynally wold consume and utterly rays at that howse. Polyd. Verg. 11. 186.

But God forbid, madam, that you should open your care to any of these wicked persuasions, or any way go about to diminish the preaching of Christ's gospel; for that would ruiness all together at the length. Grindal, Rem. p. 382.

I will not ruinate my father's house.
Shakospeare, 3 Hen. VI. v. 1.

Runagate, sb. (Ps. Ixviii. 6, Pr. Bk.). A runaway; the A.-S. gdt or gedt signifying 'way.' Todd considers it a corruption of 'renegade.' The A. V. has 'rebellious' as in Is. xxx. t, which is quoted by Latimer (Rem. p. 434) in this form:

We be unto you runagate children, who go about to take solvice, and not of me, and begin a work, and not of my Spirit.

I will not playe the runagate and goe enerywhere, but I retourne against to my father. Udal's Erasmus, John, fol. 88 5.

In the Cocentry Mysteries, p. 384, it is written renogat;
Ye there only renegat among us for as ye knows.

S.

Backbut, sb. (Dan. iii. 5, 7, 10, 15). The Fr. saque-bute was a wind instrument, resembling the modern trombone. In Spanish, sacabuche denotes a sackbut and also a tube used as a pump. The latter part of the word is apparently the Lat. buxus, though Diez would connect bucha. a chest or money box, with buche, the crop, maw; the first part is from Sp. sacar, to draw or pull out; so that the whole word denotes a tube that can be drawn out at will. and as applied to a musical instrument it describes one resembling the trombone. The Heb. sabbecâ (Gr. σαμβύκη. Lat. sambuca), of which it is the rendering, is supposed to have been a stringed instrument.

viij trompeters blohyng; and when they had don plahyng and then begane the sagbottes plahyng. Machyn's Diary, p. 78.

Why, hark you! The trumpets, sackbuts, psalteries and fifes, Tabors and cymbals and the shouting Romans, Make the sun dance.

Shakespeare, Cor. v. 4.

The hoboy, sagbut deepe, recorder, and the flute.

Drayton, Polyolbion, IV. 365.

The sackbut was a bass trumpet with a slide, like the modern trombone. Chappell, I. 35.

Sackcloth, sb. (Gen. xxxvii. 34; Is. iii. 24, &c.). Coarse cloth used for sacks, and worn in times of mourning and self-mortification.

He swears

Never to wash his face, nor cut his hairs:

He puts on sackcloth, and to sea.

Shakespeare, Per. IV. 4.

Safeguard, eb. (1 Sam. xxii. 23). Guard, safe keeping, security.

For it was not fytting that the safegords of Peter shoulds be occasion, that the innocentes shoulds suffre the paynes of deaths.

Udal's Erasmus, Acts, fol. 45 s.

I am in this,
Your wife, your son, these senators, the nobles;
And you will rather show our general louts
How you can frown than spend a fawn upon 'em,
For the inheritance of their loves and safeguard
Of what that want might ruin.

Shakespeare, Cor. III. 1.

Saint, sb. (Ps. evi. 16; Dan. viii. 13). A holy person; from Fr. saint, I.at. sanctus, holy. Chancer uses it as an adjective in its literal sense.

And alo me first, for seynte charité.

Knight's Tale, 1723.

Also wher the prophete saids, that his flesh shuld rest in hope, he sheweth the cause, saying: Nee dabis sanctum tuum videre corruptionem. Nor thou shalt not suffre thy saint to see corrupcion. Sir T. More, Works, p. 20 s.

All faithful Christ's people, that believe in him faithfully, are saints and holy. Latimer, Serm. p. 507.

Saving, adv. (Neh. iv. 23). Except; like save from Fr. sauf.

Titus then graunted him peace, and delivered to him his realme of Macedon, and commaunded him he should give over all that he helde in Grece, and besides, that he should pay one thousands talentes for tribute, taking from him all his armie by sea, sawing onely tenne shippes. North's Plutarch, Flaminius, p. 411.

The old form sauf appears in Chancer (Knight's Tule, 2182);

An hundred lordes had be with him ther, Al armed sauf here bedes in here ger. Savour, v. t. (Matt. xvi. 23; Mark viii. 33). A rendering of the Greek φρονείν to think, suggested by the Lat. sapere, which is found in the Vulgate, and retained from Wiclif's version. Thus I Cor. xiii. II is quoted by Latimer (Serm. p. 178) in this form; "when I was a child I savoured as a child."

Loke eek what saith seint Poul of glotouns; many, saith he, gon, of whiche I have ofte said to yow, and now I say it wepyng, that thay ben thenemyes of the cros of Crist, of whiche thende is deth, and of whiche here wombe is here God and here glorie; in confusioun of hem that so saveren erthely thinges. Chaucer, Parson's Tale.

To sauour, or to have a good, or bad sauour and tast in the mouth, also to be wise. Sapio. Baret, Alvearie, s. v.

The word is derived from the substantive savour, Fr. saveur, Lat. sapor, which again is from sapere, the origin of Fr. savoir.

And fortherover thay schul have defaute of alle mancre delices, for certis delices ben the appetites of thy fyve wittes; as sight, hieryng, smellyng, savoring, and touching.

Chaucer, Parson's Tale.

Savour, sb. (Ex. v. 21; Lev. xxvi. 31; Ezr. vi. 10; Matt. v. 13). Taste, flavour; also, scent; the Hebrew word is metaphorically applied to 'reputation.'

'With body clene, and with unwemmed thought, Kepeth ay wel these corouns tuo,' quod he, 'Fro paradys to you I have hem brought, Ne never moo ne schul they roten be, Ne leese here swoote savour, trusteth mc, Ne never wight schal seen hem with his ye, But he be chast, and hate vilonye.'

Chaucer, Second Nun's Tale, 12157.

Alexander perceiuing on a time, that his friendes became very dissolute & licentious in dyet and life, ... and that there were also that vsed pretious perfumes & sweete sauors when they bathed them selves, more then there were that rubbed themselves with plaine oyle, and that they had fine chamberlaines to rubbe them in the bath, and to make their beddes soft and delicate: he wisely and courteously rebuked them. North's Plutarch, Alex. p. 739.

Saying, sb. (Gen. xxxvii. 11; Num. xiv. 39; 2 Chr. ziii. 22, &c.). A speech. Before the Battle of Bosworth field, Richmond addressed his soldiers, and

He had scantly finished his sayinge, but the one army espyed the other. Hall, Rich. III. fol. 32 b.

Scall, sb. (Lev. xiii. 30—37). An eruption of the skin, tetter. The etymology is uncertain. The A.-S. scyl, shell, from scylan to divide or separate, has been suggested as the origin of the word. In this case it would be akin to 'scale.'

A fomentation with expersi or water and vinegre...cureth the leprosic, scurfe, and dandruffe, running vicers and scule, bitings of dogs, stinging with scorpions, scolopendres, and hardishrews. Holland's Pliny, XXIII. 1.

Chaucer (Prol. to C. T. 629) describes the 'Sompnour;'
With skalled brows blak, and piled berd.

Scant, adj. (Mic. vi. 10; Jud. xi. 12). Scanty, deficient: etymology uncertain. The word is connected with scantle, or eastle, and scantling, a bit or small portion of anything.

I assure you that tyme should rather fayle then matter shoulds wax shant. Hall, Hen. V. fol. 4 a.

Scant, v.t. (2 K. iv. 3 m). To limit, straiten, take a small quantity of.

In measure rein thy joy; scant this excess. I feel too much thy blessing: make it less, For fear I surfeit.

Shakespeare, Mer. of Ven. 111 2.

Tis not in thee
To grudge my pleasures, to cut off my train,
To handy hasty words, to scent my sizes,
And in conclusion to oppose the bolt
Against my coming in.

Id Lear, IL 4.

Scarce, adv. (Gen. xxvii. 30; Acts xiv. 18). Scarcely; from Prov. escars, It. scarso, Fr. échars, which Diez connects with Med. Lat. excarpsus or scarpsus, the participle of excarpere for excerpere, in the sense of 'to narrow, contract.'

These are now the fashion, and so berattle the common stages—so they call them—that many wearing rapiers are afraid of goose-quills and dare scarce come thither.

Shakespeare, Haml. 11. 2.

Scarceness, sb. (Deut. viii. 9; Ps. lxviii. 6, Pr. Bk.). Scarcity.

The more that cloth is wastid, the more most it costs to the poeple for the scarseness. Chaucer, Parson's Tale.

School-authors, sb. (Art. 13). The Schoolmen. Latimer (Serm. p. 335) calls them 'the school-doctors.'

Scorn, sb. The phrases 'to think scorn, laugh to scorn,' are now fallen into disuse. The former occurs in Esth. iii. 6 in the sense of 'to scorn;' the latter in 2 Chr. xxx. 10, Neh. ii. 19, Job xxii. 19, and other passages. The following are instances of both.

Therfore thought thei skorne to bee baptised of Jhon, vnto their confusion and castyng awai. Udal's Erasmus, Luke, tol. 73 a.

I as then esteeming my selfe borne to rule, and thinking foule scorne willingly to submit my selfe to be ruled. Sidney, Arcadia, 1. p. 37.

Come, come, no longer will I be a fool,
To put the finger in the eye and weep,
Whilst man and master laugh my woes to scorn.
Shakespeare, Com. of Err. 11. 2.

Our castle's strength

Will laugh a siege to scorn.

Id. *Macb.* v. 5.

They asking him at the first twenty talents for his ransome, Cæsar laughed them to scorne, as though they knew not what a man they had taken, & of himselfe promised them fiftie talents. North's Plutarch, Jul. Cæsar, p. 759.

Dies gives the O. H. G. skern, which is evidently the same as scorn, as the origin of the It. scherno, Sp. escarnio, and O. Fr. eschern.

Soourge, sb. (Josh. xxiii. 13; John ii. 15). A whip; from Fr. escourgée, It. scoreggia, which are both derived from Lat. corrigia a leather thong. It. coreggia. The word is now most commonly used metaphorically.

A scourge, or whip. Flagrum. Baret, Alusarie, a. v.

A small long sticks, twig, or wand, a scourge, or whip. Verber. Ibid.

A scourge, or whip made with lether though. Scatica. Ibid.

And where 'tis so, the offender's scourge is weigh'd, But never the offence.

Shakespeare, Ham. IV. 3.

Borabble, v. i. (1 Sam. xxi. 13). To scratch, or make marks, scrawl. Probably connected with the D. krobbelen, to scrape, scribble, and with E. scrape, G. krobbelen. The word is found in Baker's Northamptonshire Words and Phrases, and is there explained, "To write in an uncouth and unsightly manner; to make unmeaning marks, as boys often do with chalk on a wall or gate." To scrab, meaning to scrape or scratch, still exists in the Suffolk dialect.

Scrip, sb. (1 Sam. xvil. 40; Matt. x. 10, &c.). A wallet or small bag; from Sw. skrilppa; the W. yegrap, yegrepan has the same meaning. It was characteristic of a traveller; thus in Piers Ploughman's Vis. 3573.

I seigh nevere palmers, With pyk ne with scripps,

With staffs in hand, and scrip on shoulder cast, His chiefe defence agaynst the winters blast. Sackville, Induction, fol. 209 s.

Though not with beg and beggage, yet with scrip and scrippege. Shakespeare, As you like it, 111, 2.

Sear, v.t. (1 Tim. iv. 2). To dry up, scorch; A.-S. searian.

Thou art too like the spirit of Banquo, down!
Thy crown does sear mine eye-balls.
Shakespeare, Macb. IV. 1.

I would to God that the inclusive verge
Of golden metal that must round my brow
Were red-hot steel, to sear me to the brain!
Id. Rich. III. 1V. 1.

In old surgical language 'searing' was used for 'cauterizing.' The heading of one of the chapters in 'The questyonary of Cyrurgyens,' printed in 1541, is,

Here followeth the fourthe partycle, where as be moued and soyled other dyffycultees touchyng the maner of canterisynge or searynge.

I sere with a hoote yron, as a smyth or cyrurgien doth. Je brusle de fer chault. Palsgrave.

Hence the word 'seared' is used metaphorically to denote that which is devoid of feeling, like flesh which has been cauterized.

Yet shalt thou feel, with horror
To thy scar'd conscience, my truth is built
On such a firm base, that, if e'er it can
Be forc'd or undermin'd by thy base scandals,
Heaven keeps no guard on innocence.
Beaumont & Fletcher, The Lovers' Progress, III. 6.

Season, sb. (Gen. xl. 4; Deut. xvi. 6; 1 Chr. xxi. 29'. From Fr. saison, Sp. sazon, the etymology of which is doubtful. Any period of time, not restricted as now to the four seasons.

I read once a story of a holy man, (some say it was St Anthony,) which had been a long season in the wilderness. Latimer, Serm. p. 392.

Those which scrape and gather ever for their children, and in the mean season forget the poor. Id. p. 409. Sorrow breaks seasons and reposing hours,

Makes the night morning, and the montide night.

Shakespeare, Rich. 111. 1. 4.

Moreover, considered it would be, that these studies wee follow at vacant times and stolne hourse, that is to say by night season onely. Pliny's Epist. to T. Vespasian, Holland's trans.

Secondarily, adv. (1 Cor. xii. 28). Secondly.

When we consider that, first, who he is that commandeth it unto us; secondarily, what he bath done for us that biddeth us to obey, no doubt we shall be well content withal. Latimer, Serm. p. 513.

Secure, adj. (Judg. viii. 11, xviii. 7, 10; Job xi. 18, xii. 6). In its literal sense of 'careless, void of care;' Lat.

But we be secure and uncareful, as though false prophets could not meddle with us. Latimer, Rem. p. 365.

Hezekish, king of Jerusalem, caused it to be taken away, because it made the people severe, to neglect their duty in calling and relying upon God. Burton, Anat. of Mcl. Pt. 11. sec. 1, mem. 1.

This happy night the Frenchmen are secure,
Having all day caroused and banqueted.
Shakespears, 1 Hea. VI. 11. 1.

Securely, adv. (Prov. iii. 29). Carelessly, without care or anxiety.

We see the wind sit sore upon our sails,
And yet we strike not, but securely perial.
Shakespeare, Rick. II. 11.

See to, to (Josh. xxii. 10). To behold.

Faire to see to, goodlie to behold. Ad aspectum presclarus.

Baret, Alverrie, s. v.

If such rank come be once cut down with the syth, & no more, certain it is that the grain in the care will be the longer to see to, howbeit void and without any floure within it. Holland's Pliny, XVIII. 17.

Seeing (Gen. xv. 2; Job xix. 28; Ps. l. 17). Used as a conjunction for 'since,' 'because.'

For seeing that we be certain that danger and peril shall come upon us, all they that be wise and godly will prepare themselves. Latimer, Rem. p. 44.

Seek, v.t. (Deut. xii. 5; 1 K. x. 24; Is. viii. 19, xix. 3). 'To seek to' in the sense of 'to resort to, have recourse to,' was formerly common.

We are all as one to him; he cares for us all as one; and why should we then seek to any other but to him? Burton, Anat. of Mel. Pt. II. sec 1, mem. 3.

As if the husbandman, the mason, carpenter, goldsmith, painter, lapidarie, and engrauer, with other artificers, were bounde to seeke vnto great clearkes or linguists for instructions in their seuerall arts. Preface to Holland's Pliny.

Seek, to. 'To be to seek' in the sense of 'to be at a loss,' occurs in the Translators' Preface.

Lastly, that we might be forward to seeke and of our brethren by conference, and never scorne those that be not in all respects so complete as they should bee, being to seeke in many things our selves.

For if you reduce usury, to one low rate, it will ease the common borrower, but the merchant will be to seeke for money. Bacon, Ess. XLI. p. 171.

Seem, v. t. (2 Sam. xviii. 4). From A.-S. seman, G. ziemen. This verb was originally impersonal and followed by a dative, as in the expressions me seemeth, him seemeth, &c.; compare me thinketh, you thinketh, &c. which are common in Chaucer. Of the magic horse in the Squire's Tale (10515), Chaucer says:

It was of fayry, as the poeple semed.

For when it seemed him good, he brought him out again of the prison, and made him lord and ruler over all Egypt. Latimer, Rem. p. 30. Me seemeth good, that, with some little train,
Forthwith from Ludlow the young prince be fetch'd
Hither to London, to be crown'd our king.
Shakespeare, Rick. III. 11. 2.

Seemly, adj. (Prov. xix. 10, xxvi. 1). Comely, becoming; G. ziemlich, from ziemen to become.

A senciy man ours costs was withalle.

Chaucer, Prol. to C. T. 753.

The erle buskyd and made hym yare For to ryde ovyr the revere, To see that semely syght.

Sir Eglamour, 198.

You know I am a woman, lacking wit To make a seemly answer to such persons. Shakespeare, Hen. VIII. 11.

Beethe, v. t. (Ex. xvi. 23, xxiii. 19; 2 K. iv. 38). To boil; from A.-S. scotan, G. sieden. The past participle is sudden (A.-S. suden or gescalen). Chaucor, describing the Cook (Prol. to C. T. 385), says:

He cowde roste, sethe, broille, and frie.

See the quotation from North's Plutarch under Pulse.

Secthing, pr. p. (Job xli. 20). Boiling; from the preceding. Pliny, speaking of the skill of the Egyptians in staining "cloth after a strange and wonderful maner," says,

These clothes they cast into a lead or cauldron of some colour that is sesting and scalding hot. XXXV. 11, Holland's trans.

Selframe, pr. (Matt. viii. 13; 1 Cor. xii. 11). Very same; compounded of A.-S. sylf and same.

[A faithful steward] spendeth even the self-same that he had of his Lord, and spendeth it even as his Lord's commandment is. Latimer, Serm. p. 36.

The selfsame heaven
That frowns on me looks sadly upon him.
Shakespeare, Rich. III. v. 3.

The selfe same night, it is reported that the monstrous spirit which had appeared before vnto Brutus in the citie of Sardis, did now appeare againe vnto him in the selfe same shape & forme, and so vanished away, and said neuer a word. North's Plutarch, Brutus, p. 1075.

Serve, v. t. (Wisd. xix. 6). To keep, observe; Vulg. deserviens.

We have not only to strive with a number of heavy prejudices deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favour of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions as minds so averted beforehand usually take against that which they are loath should be poured into them. Hooker, Eccl. Pol. I. ch. I. § 1.

Servitor, sb. (2 K. iv. 43). A serving-man, personal attendant. Lat. servitor.

Come, I have heard that fearful commenting Is leaden servitor to dull delay.

Shakespeare, Rich. III. IV. 3.

And therefore, at the first breaking of the day, Grumbates king of the Chionites, to performe his diligent service in this behalfe, boldly approched the walls, having a strong guard about him of right expert and nimble servitours.

Holland's Amm. Marc. p. 123.

Set, pp. (Gen. xvii. 21, xxi. 2; Acts xii. 21, &c.). Fixed.

And in the grove, at tyme and place *i-sette*, This Arcite and this Palamon ben mette.

Chaucer, Knight's Tale, 1637.

Ste. Drink, servant-monster, when I bid thee: thy eyes are almost set in thy head.

Trin. Where should they be set else!

Shakespeare, Temp. III. 2.

O he's drunk, sir Toby, an hour agone, his eyes were set at eight i' the morning. Id. Tw. Night, v. 1.

Set, pp. (Matt. v. 1). Scated.

Furth-rmore, after the birth of every boy, the father was no more master of him, to cocker and bring him vp after his will: but he himselfe caried him to a certaine place called Leaché, where the eldest men of his kinred being set, did view the childe.

North's Plutarch, Lycurgus, p. 55.

Set by, r.t. (1 Sam. xviii. 30; Ps. xv. 4, Pr. Bk.). To value, esteem. So in Dout. xxvii. 16, 'to set light by' is to value lightly, despise.

Set nought by golds ne grotes, Theyr names if I durst tell

Skelton, Works, I. 317.

Thier lawes were had in contempte, and nothing set by or regarded. Sir T. More, Utopia, trans. Robynson, fol. 31 a.

What so ever thynge man doth preferre afore god, and more set by, than by god: that same thynge he maketh a god to hymselfe. Erasmus, On the Creed, Eng. tr. fol. 44 b.

For no man actieth any thing by his promise. Latimer, Serm. p. 451.

Set fire on (1 Macc. x. 84). To set on fire.

The Duke of Exceter beyng in an other inne with y' Kris of Gloucester set fier on diverse howses in the towns. Hall, Hen. IV. fol. 13b.

Set forth (Ez. xxvii. 10; Jude 7; Litany). To promote, further, set off to advantage; also, to publish, declare, put prominently forward.

He how the denyll is as redy to set furth mischief, as the good angel is to autoe vertue. Hall, Hen. IV. fol. 11 a.

But the wonderfull good successe he had, running a longer all the coast of Pamphilia, gaue dinerse historiographers occasion to set foorth his doings with admiration. North's Plutarch, Alex. p. 725.

To garnish, or make fairs, to apparell richly, to set forth. Exorno. Baret, Alveorie, s. v.

To set, or put forth: to laie out: to set out to adventure, or hazard: to expound, or declare. Expono. Ibid.

Get substantial worth:
Boldness gilds finely, and will set it forth.
Herbert, The Church Porch, 210.

Set forth (Num. ii. 9). To set out on a journey.

I must away this night toward Padua, And it is meet I presently set forth. Shakespeare, Mer. of Ven. IV. 1.

Set forward. 1. To forward, further, promote (1 Chr. xxiii. 4; 2 Chr. xxxiv. 12; Ezr. iii. 8, 9; Job xxx. 13).

I set forwarde a person, or avaunce him to promocyon. Jaduance. Palsgrave.

2. To set out on a journey, march (Num. ii. 17, iv. 15, &c.).

Hang him! let him tell the king: we are prepared. I will set forward to-night. Shakespeare, I Hen. IV. 11. 3.

Set forwards (Priest's Exam.). To forward, further.

Set on (Acts xviii. 10). To attack.

Thenglishmen...as men that were freshe and lusty, ranged them selves again in aray both prest and redy to abide a newe felde, and also to inuade and newly to set on they renemies. Hall, Hen. V. fol. 18 b.

Then did we two set on you four; and, with a word, out-faced you from your prize, and have it; yea, and can show it you here in the house. Shakespeare, I Hen. IV. II. 4.

Set to (John iii. 33). To affix, as a seal, in the passage quoted. Hence 'to set to his seal' is 'to attest,' as a document is attested by affixing a scal. The expression is retained from Coverdale's version. It occurs in a MS. quoted by Mr Napier in his Memorials of the Marquis of Montrose, I. p. 111:

If it be so, they must set to their hands, and shall set to their hands.

Setting forth, sb. Publication.

No the Syrian translation of the New Testament is in most learned mens libraries, of Widminstadius his setting forth. The Translators to the Reader.

Settle, sb. (Ez. xliii. 14, 17, 20, xlv. 19). A bench or seat; A.-S. setl, setel. The word is still in use as a provincialism, applied to an ale-house bench.

A Settle: a stool. Bedile ... θρόνοι. Baret, Alvearie, s. v.

Seven stars, the (Amos v. 8). The Pleiados, a cluster of seven stars in the constellation Taurus.

The reason why the areen stars are no more than seven is a very pretty reason. Shakespeare, Lear, I. 5.

We that take purses go by the moon and the seven stars.

Id. 1 Hen. IV. 1. 2.

Pletade: f. One of the scuen starres. Cotgrave, Pr. Dict.

Several, adj. (Num. xxviii. 13, 29; 2 K. xv. 5; Matt. xxv. 15). Separate; from sever, Lat. separare. Common in old writers.

The servinge men of energy scurrall shire be distincte and known frome other by their scurrall and distincte badges. Sir T. More, Ulopia, trans. Robynson, fol. 22 b.

These thre last wer cast ther into severall prisons. Pol. Verg. II. 181.

Pages and lights, to conduct
These knights unto their several ledgings!
Shakespears, Per. 11. 3.

These properties of arts or policy, and dissimulation or close-nesse, are indeed habits and faculties, severall, and to be distinguished. Bacon, Ess. VI. p. 18.

Severally, adv. (1 Cor. xii. 11). Separately; from the preceding.

Howe therefore doest thou separate them that be inseparable! and with senerall syghte desirest to see them senerally. Udal's Krasmus. John. fol. 86 s.

He writeth generally, to them all; and in the former chapters he teacheth them severally how they should behave themselves, in every estate, one to another. Latimer, Serm. p. 25.

Shadow, sb. (Is. iv. 6; Jonah iv. 5). In these passages we should now use the synonymous word 'shade,' as in the following:

Nay, retire men cannot, when they would; neither will they, when it were reason: but are impatient of privatenesse, even in age, and sicknesse, which require the shadow. Bacon, Ess. XI. p. 39.

Shaked (Ps. cix. 25). Shook.

The partie himselfe who was in danger, felt his hart onely to leape, as if he had beene (I assure you) to wrestle for the best game, or to run a race for the prize: but they that saw him, trembled and shaked all their bodie over, for feare of the perill wherein their prince was, and for kind affection that they bare unto him. Holland's Plutarch, Morals, p. 39.

Shamefast, adj. (Ecclus. xxvi. 15). Bashful, modest; A.-S. sceamfæst. In modern editions of the A.V. the word is altered to 'shamefaced.'

Depeynted ben the walles up and down, Of huntyng and of schamefast chastite. Chaucer, Knight's Tale, 2057.

Shamefastnesse, sb. (1 Tim. ii. 9; Ecclus. xli. 16). Bashfulness, modesty, from A.-S. sceamfastness. In modern editions of the A. V. it is altered to 'shamefacedness.' (See Trench, Study of Words, p. 88, n.) Compare stedfastness, a word similarly formed.

Schamefast sche was in maydenes schamfastnesse. Chaucer, Doctor of Physic's Tale, 13470.

Vertuous disposicion & shamefastnesse commonly goe together.

Udal's Erasmus, Luke, fol. 8 a.

She is the fountaine of your modestee; You shamfast are, but Shamefastnesse itself is shee. Spenser, F. Q. IL 9, § 43. **Shapen**, pp. (Ps. li. 5). Formed, fashioned; the old participle of shape; A.-B. scapan, pp. scapen; compare G. schaffen, geschaffen.

As, when a thing is eclapen, it shall be. Chaucer, Knight's Tale, 1468.

As the births of living Creatures, at first, are ill shapen: so are all innovations, which are the births of time. Bacon, Est. XXIV. p. 99.

Shawm, sb. (Ps. xevill. 7, Pr. Bk.). A musical instrument resembling the clarionet.

The modern clarionet is an improvement upon the shawm, which was played with a reed, like the wayte, or hautboy, but being a bass instrument, with about the compass of an octave, had probably more the tone of a bassoon. Chappell, 1. 35, note b.

Mr Chappell in the same note quotes one of the 'proverbis,' written about the time of lien. VII. on the walls of the Manor House, at Leckingfield, near Beverley, Yorkshire:

A sharme maketh a swete sounde, for he tunythe the base, It mountithe not to hye, but kepithe rule and space. Yet yf it be blowne withe to vehement a wynde, It makithe it to mysgoverne out of his kinde.

It also occurs in the forms shalm, shalmie; compare G. schalmeis, a reed pipe.

The shreyffee and the althermen toke barge at the iij Cranes with trumpets and staimes, and the whetes playhyng. Machyn's Diary, p. 96.

With shaumes, & trompets, & with clarious sweet.

Spenser, F. Q. 1. 11, § 13.

Euon from the shrillest sharme vnto the cornamute.

Drayton, Polyolbion, 17. 366.

Sheepmaster, sh. (2 K. iii 4.). An owner of sheep.

I know a nobleman in England, that had the greatest audita, of any man in my time: a great graster, a great sheeps-master,

a great timber man, a great colliar, a great corne-master, a great lead-man, and so of iron, and a number of the like points of husbandry. Bacon, Ess. XXXIV. p. 146.

Sherd, sb. (Is. xxx. 14: Ez. xxiii. 34). Shred, fragment; A.-S. sceard from scéran, to shear. It remains in 'potsherd,' for which it was sometimes used.

For charitable prayers,

Shards, flints and pebbles should be thrown on her.

Shakespeare, Ham. v. 1.

Shew, sb. (Ps. xxxix. 6; Is. iii. 9). Appearance; A.-S. sceawe.

The roses added such a ruddy shew vnto it, as though the field were bashfull at his owne beautie. Sidney, Arcadia, p. 68, l. 43.

Shew, v. i. (Job xxxvi. 33). To report, represent.

And when he was with hastye rappyng quickly letten in, hee shewed vnto Pottyer that kynge Edwarde was departed. Sir T. More, Rich. III., Works, p. 38 a.

Shewed, pp. (Gen. xix. 19; Num. xiv. 11). Shewn.

Howbeit Cinna and Marius committed as horrible cruelty in this victory, as could possibly be shewed. North's Plutarch, Sertorius, p. 624.

Shine, sb. (Ps. xcvii. 4, Pr. Bk.). Sheen, lustre, splendour; A.-S. scine, G. schein.

I saw a grett lyght with bryght shyne. Cov. Myst. p. 156.

Than Venus in the brightest of her shine. Greene, Works, I. 74 (ed. Dyce).

Shined (Deut. xxxiii. 2; Job xxix. 3; Is. ix. 2, &c.). Shone; the past tense and past participle of 'shine.'

Now let us go forward to the rest; that is, to add the history of the proceeding of the word of God, and by what means it shined ever and anon very clear and brightly unto the world.

Bullinger, Decades, I. p. 49.

Her face was veil'd; yet to my fancied sight
Love, sweetness, goodness, in her person shin'd
So clear, as in no face with more delight.
Milton, Sonn. XXIII. 11.

Shipmaster, so. (Jon. i. 6; Rev. xviii. 17). The captain of a ship.

By this meanes he made the people strong against the nobility, and brought the comminalty to waxe bolder then they were before, by reason the rule and authoritie fell into the handes of saylers, mariners, pilots, skippemaisters, and such kinds of seafaring men. North's Plutarch, Themist. p. 133.

Shipmen, sb. (1 K. ix. 27; Acts xxvii. 27, 30). Sailors; A.-S. scipmenn.

The dreadful spout
Which shipmen do the hurricano call.
Shakespeare, Tr. and Cr. v. 2.

Shipping, sh. (John vi. 24). 'To take shipping' is 'to embark, go on board ship.'

Take, therefore, shipping; post, my lord, to Prance.
Shakespeare, 1 Hen. VI. v. 5.

He toke shippying with .xxx. sayle at the mouthe of Seine. Hall, Hen. IV. fol. 18 a.

Shoelatchet, sb. (Gen. xiv. 23). The lace or thong of a shoe. Latchet (Is. v. 27; Mark i. 7) is from Fr. lacet, a lace, which again is derived from lace, the Lat. laqueus, a noose (comp. Sp. lazo, a lasso), in which sense lace is used in Chaucer (Knight's Tale, 1819):

As he that hath often ben caught in his lace.

Thus shoclatchet is half A.-Saxon and half Norman: the A.-S. term was sceeperang, shoe-thong. With laqueus is connected the A.-S. laccan, to catch.

It was now therefore thought fit to restore them [i.e. the records] again without the losse of a shoo-latchet to the University. Fuller, Hist. of Cambridge, VII. 4 (ed. 1655).

Shred, v. t. (2 K. iv. 39). To cut in shreds; A.-S. screadian.

The helmes ther to-hewen and to-schrede.
Chaucer, Knight's Tale, 2611.

Let that which you cut or shred, be so little & short withal, that it resemble a mans fist, rather than a bough, the thicker will it come again. Holland's Pliny, xv1. 37.

Fuller's General Artist is

Acquainted with cosmography, treating of the world in whole joints; with chorography, shredding it into countries; and with topography, mincing it into particular places. Holy State, XXII. § 8.

Shroud, sb. (Ez. xxxi. 3). Cover, shelter; literally, a garment, from A.-S. scrúd. The part of St Paul's called the shrowds was

A covered space on the side of the church, to protect the congregation in inclement seasons. Pennant, London, p. 342 (ed. 1790).

But it would warm his spirits, To hear from me you had left Antony, And put yourself under his shrowd, The universal landlord.

Shakespeare, Ant. & Cl. III, 13.

Where like a mounting cedar he should heare
His plumed top aloft into the ayre;
And let these shrubs sit vnderneath his shroudes,
Whilst in his armes he doth embrace the clowdes.
Drayton, England's Her. Ep. (Q. Marg. to D. of Suff. L 79).

Sick, adj. (Gen. xlviii. 1; 1 Sam. xix. 14, xxx. 13, &e.). Ill; a sense of the word which is still common in some parts of England and in America.

I have thought in times past, that if I had been a friar, and in a cowl, I could not have been damned, nor afraid of death; and by occasion of the same, I have been minded many times to have been a friar, namely when I was sore sick and diseased. Latimer, Rem. p. 332.

To walk unbraced and suck up the humours
(If the dank morning! What, is Brutus sick,
And will be steal out of his wholseome bed,
To dare the vile contagion of the night
And tempt the rheumy and unpurged air
To add unto his sickness!

Shakespeare, Jul. Cas. 11. 1.

In a note on Julius Casar, IL I, Mr R. G. White remarks:

For 'sick,' the correct English adjective to express all degrees of suffering from disease, and which is universally used in the Bible and by Shakespeare, the Englishman of Great Britain has poorly substituted the adverh 'ill.'

Sicknesses, sb. (Deut. xxviii. 59, xxix. 22, &c.). Diseases; generally used in old English to denote plagues or epidemics.

No doubt it is an unwholesome thing to bury within the city, specially at such a time when there be great sicknesses, so that many die together. Latimer, Rem. p. 67.

Side, sh. 'On the other side' was frequently used where we should now say 'on the other hand.'

Or if on the other side, we shall be maligned by selfe-concelled brethren. The Epistle Dedicatorie.

And on the other side, Counsellours should not be too Speculative, into their Sourraignes Person. Bacon, Ess. XX. p. 86.

Signet, sb. (Gen. xxxviil. 18, 25; Ex. xxi. 36, xxxix. 6). A seal, as the Hebrew is elsewhere translated (I K. xxi. 8; Job xxxviii. 14; Cant. viii. 6). The word remains in 'signet ring,' but is rarely used alone.

I had my father's signet in my purse,
Which was the model of that Danish seal.
Shakespeare, Hamlet, V. 2.

Silence, to keep (Job xxix. 21; Lam. iii. 28, &c.). To be silent; Fr. garder le silence.

Proclamation was then made by sound of trumpet in the assembly, that every man should keepe silence. North's Plutarch, Flaminius, p. 411.

Silly, adj. (Hos. vii. 11; 2 Tim. iii. 6). Literally, simple, harmless, guileless, from A.-S. sálig, G. selig, lucky, happy. Not originally used in a bad sense.

This child the it were jung: wel hit understod, For seli child is sone ilered: ther he wole beo god.

Tho. Beket, p. 158.

O sely woman, full of innocence. Chaucer, Leg. of Fair Women, 1252.

Who made thee so bold to meddle with my silly beasts, which I bought so dearly with my precious blood? Latimer, Serm. p. 19.

Wiclif uses unceli for 'unhappy' (A.-S. unsælig):

I am an *unceli* man, who schal delyuer me fro the bodi of this synne. Rom. vii. 24 (ed. Lewis).

Silverling, sb. (Is. vii. 23). A piece of silver, as it is rendered in the Geneva Version. The Hebrew word is used for a 'shekel,' like the G. silberling. Silverling occurs in Tyndale's Version of Acts xix. 19, and in Coverdale's of Judg. ix. 4, xvi. 5. The German silberling is found in Luther's version.

Similitude, sb. (Hos. xii. 10). Likeness; hence comparison, parable: Lat. similitudo.

Christ told them a similitude, that the kingdom of heaven is like to a king that made a bridal to his child. Latimer, Serm. p. 284.

For, as it addeth deformity to an ape, to be so like a man; so the *similitude* of superstition to religion, makes it the more deformed. Bacon, Ess. XVII. p. 69.

Simple, adj. (Rom. xvi. 19). Artless, guileless; Lat. simplex, which is said to be from sine plica without fold, and so open, undesigning (Trench, Study of Words, p. 44). Compare A.-S. án-feald, one-fold, simple.

Simpleness, sb. (Ps. lxix. 5, Pr. Bk.). Simplicity, in a bad sense, folly. The A.V. has 'foolishness.'

God's will,

What simpleness is this!

Shakespears, Rom. and Jul. 111. 3.

Sincere, adj. (1 Pet. ii. 2). Pure, unadulterated.

But the good, sincere, & true Nard is known by the lightnes, red colour, sweet smell, and the taste especially: for it drieth the tongue and leaueth a pleasant rellish behind it. Holland's Pliny, XIL 12.

Singular, adj. (Lev. xxvii. 2). 'A singular vow;' Coverdale has 'speciall,' and the margin gives 'when a man shall separate a vow.' The Heb. word is elsewhere rendered 'accomplish' (Lev. xxii. 21), 'perform' (Num. xv. 3, 8), and 'separate' (Num. vi. 2). In the passage of Leviticus quoted, 'singular' seems to be used for 'particular,' as in the following from Chaucer:

For certis the repentance of a singular synne, and nought repente of alle his other synnes, or elles repente him of alle his others synnes, and not of a singular synne, may nought availa. Parson's Tale.

And God forbede that all a companye
Hebulde rewe a singular mannes folyo.

Canon's Yeoman's Tale, 12925.

For Jesus is a propre name of a singulars persone, that is to witte of that man, whiche alone of all me, was borne of a virgine. Erssmus, On the Creed, fol. 515. (Eng. tr.).

Sirs (Acts vii. 26, xiv. 15, xvi. 30, &c.). A common form of appeal to an audience.

Sirs, I will tell ye what ye shall do: consider every one with himself, what Christ hath done for us. Latimer, Serm. p. 513.

Are meet for plucking up, and therefore mine.

Shakespeare, Tit. And. III. 1.

Sire, you four shall front them in the narrow lane; Ned Poins and I will walk lower: if they scape from your encounter, then they light on us. Id. 1 Hem. IV. II. 2.

Now, sirs: by'r lady, you fought fair; so did you, Peto; so did you, Bardolph. Ibid. II. 4.

Sith, conj. (Ez. xxxv. 6; Rom. v. c). A.-S. síð, since, which is only a contraction of the O. E. sithence, a corruption of A.-S. síððan. The distinction between 'sith' and 'since' in later writers appears to be that 'sith' is only used as a causal particle, and not as an adverb or preposition of time, while 'since' is used for both. Mr Marsh (Lectures on the English Language, p. 584—586) maintains that in the latter half of the sixteenth century "good authors established a distinction between the forms, and used sith only as a logical word, an illative, while sithence and since, whether as prepositions or as adverbs, remained mere narrative words, confined to the signification of time after." But this distinction is not observed uniformly either in Shakespeare or in the A.V. of 1611.

Gilbert was Thomas fader name: that truë was and god, And lovede God and holi churche: siththe he wit understod. Tho. Beket, 2.

> Thou hast one son; for his sake pity me, Lest in revenge thereof, sith God is just, He be as miserably slain as I.

Shakespeare, 3 Hen. VI. 1. 3

Latimer (Serm. p. 43) uses sithens:

Which the world long sithens had by his dear wife Dame Hypocrisy.

And Shakespeare has 'sithence:'

Sithence, in the lost that may happen, it concerns you something to know it. All's Well, 1. 3.

Sixt, adj. (Gen. xxx. 19; Ex. xvi. 5; Lev. xxv. 21). Sixth; in the ed. of 1611.

Skill, v.i. (1 K. v. 6; 2 Chr. ii. 7, 8, xxxiv. 12). From A.-S. scylan to discriminate, or distinguish; hence to understand the differences of things, and so, to understand, generally. Bacon (Adv. of Learning, I. 7, § 12) translates a passage from Suetonius (Jul. Cas. c. 77):

Sylla could not skill of letters (Sullam nescises literas), and therefore knew not how to dictate.

Panicke is eaten in some parts of Gaule, and principally in Aquitane or Guien: in Piemont also, and all about the Po, it is a great feeding, so there be beanes among; for without beans they canot skill how to dresse any thing for their daily food. Holland's Pliny, XVIII. 10.

Slack, adj. (Dout. vii. 10). Negligent, dilatory.

By heavens, the duke shall know how slack thou art! Shakespears, Rick. III. L. 4.

Black, v. t. and i. (Josh. x. 6). To slacken, relax; A.-B. sldcan from the adjective sldc: used also intransitively, to delay (Deut. xxiii. 21).

What a remorse of conscience shall ye have, when ye remember how ye have slacked your duty! Latimer, Serm. p. 231.

Say that they slack their duties, And pour our treasures into foreign laps.

Bhakespeare, Och 17. 3.

But afterwards when charitie waxed colde, all their studie and trausile in religion slacked, and then came the destruction of the inhabitantee. Stow, Annals, p. 133.

Slackness, sb. (2 Pet. iii. 9). Negligence.

A good rebuke, Which might have well becomed the best of men, To taunt at stackness.

Shakespeare, Ant. and Cl. 111. 7.

Slaughtermen, sb. (Gen. xxxvii. 36 m). 'Chiefe of the slaughtermen, or executioners,' is the marginal rendering of what stands in the text, 'captain of the guard.' It is the literal rendering of the Hebrew.

Slaughter weapon, &. (Rs. iz. 2).

Bleep, on (Acts ziii. 36). Asleep.

po he hadde hys bone y do, he fel on slepe rist pere.

Robert of Gloucester, p. 14.

The stiward perceyvid it, and went in, and fond alle on slepc. Gesta Romanorum, c. 69, p. 254, ed. Madden.

They went in to his chamber to rayse him, and comming to his beds side, found him fast on sleepe. Gascoigne, Works, p. 224.

Sleight, sb. (Eph. iv. 14). Artifice; possibly connected with G. schleichen, to creep, and E. sly.

Thus may we see, that wisdom and riches,
Beaute no sleight, strengthe ne hardynes,
Ne may with Venus holde champartye.
Chaucer, Knight's Tale, 1950.

As Ulysses and stout Diomede With sleight and manhood stole to Rhesus' tents, And brought from thence the Thracian fatal steeds. Shakespeare, 3 Hen. VI. IV. 2.

My good honest servant,
I know thou wilt swear any thing to dash
This cunning sleight.
Massinger, New Way to pay old Debts, v. 1.

Slice, sb. (Lev. ii. 5 m). A frying pan; and, generally, a flat iron shovel.

Paletta, any kind of fire shoouell, slice, trowell, scoope or batledar to play at tenis with.

Paletta da fuoco, a fire shoouell or slice.

Paletta di spetiale, a lingell, a spoone, a tenon, a spattle or slice as Apothecaries vse. Florio, Worlde of Wordes.

Friquet: m. A little sliee, or scummer, to turne fish in a frying-pan. Cotgrave, Fr. Diet. s. v.

Slime, sb. (Gen. xi. 1, xiv. 10; Ex. ii. 3). The rendering of the Heb. word chêmâr, which unquestionably denotes what is now called bitumen. The following passages justify our translators in their use of the word.

The nature of bitumen approcheth neere vnto brimstone: where it is to be noted in the first place, that the bitumen whereof I speake, is in some places in manner of a muddy slime; in others, very earth or minerall. Holland's Pliny, xxxv. 15.

The very clammy slime bitumen, which at certains times of the yere floteth and swimmeth vpon the lake of Sodom, called Asphaltites in Iury. Id. VII. 15.

Smoke, on a (Ex. xix. 18). Smoking. We say still 'on fire.'

Smooth, sb. (Gen. xxvii. 16). The amooth part: adjective used as substantive.

Snatch, used as a substantive, in the preface of The Translators to the Reader.

Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subject our sclues to every ones consure, and happy is he that is least tossed vion tongues; for viterly to escape the *enatch* of them it is impossible.

Sober, adj. (2 Cor. v. 13; 1 Tim. iii. 2). In its original sense as derived from Fr. sobre, Lat. sobrius, it signified, as it does still, 'not drunk;' hence 'temperate, regular,' and as applied to the deportment or character, 'grave, discreet, sodate.'

Your long experience of her wisdom, Her soler virtue, years and modesty, Plead on her part some cause to you unknown. Shakespears, Com. of Err. 111. 1.

Soberly, adv. (Rom. xii. 3; Tit. ii. 12). From the preceding; gravely, seriously.

Let any prince, or state, thinks solerly of his forces, except his militia, of nativos, he of good and valiant soldiers. Bacon, Am. XXIX. p. 121.

Sod (Gen. xxv. 29; 2 Chr. xxxv. 13) and **Sodden** (Kx. xii. 9), the presterite and past participle of seetle, corresponding to the A.-S. sed 5, soden, respectively.

Ich makede me fur wel faste, And seeth me fisch a Godes name that three dayes i-laste. Lag. of St. Brandan, 643. Hi makede fur, and soden hem fisch in a caudroun faste; Er this fish were i-sode, somdel hi were agaste.

Id. 158, 159.

Sodering, sb. (Is. xli. 7). The old spelling of 'soldering.'

The decoction of Veronica dronken, doth soder and heale all fresh and old wounds, and clenseth the blood from all euill corruptions, and from all rotten and aduste humors. Lyte's Herbal, p. 31.

As if the world should cleaue, and that slaine men Should soader vp the rift. Shakespeare, Ant. and Cl. III. 4 (ed. 1623).

So far forth. So far.

Also S. Augustine was of an other minde: for he lighting vpon certaine rules made by Tychonius a Donatist, for the better vnderstanding of the word, was not ashamed to make vsc of them, yea, to insert them into his owne booke, with giving commendation to them so farre foorth as they were worthy to be commended. The Translators to the Reader.

In sutes of favour, the first comming ought to take little place: so farre forth consideration may bee had of his trust, that if intelligence of the matter, could not otherwise have beene had, but by him, advantage bee not taken of the note, but the partie left to his other meanes; and, in some sort, recompenced for his discoverie. Bacon, Ess. XLIX. p. 202.

Softly, adv. (Gen. xxxiii. 14; Is. viii. 6). Gently A.-S. seftlic.

He commaunded certaine captaines to stay behinde, and to rowe softely after him. North's Piutarch, Alcib. p. 227.

For where a man cannot choose, or vary in particulars, there it is good to take the safest and wariest way in generall; like the going softly by one that cannot well see. Bacon, Ess. VI. p. 19.

Sojourn, v. i. (Gen. xii. 10, xix. 9, &c.). To dwell for a time, literally to stay the day; from Fr. séjourner, It.

soggiornare, which are both from the Med. Lat. jornus = diurnus, whence It. giorno, Fr. jour. The word is especially applied to denote residence away from home.

The advantage of his absence took the king,
And in the meantime sojourn'd at my father's.
Shakespeare, &. John, 1. 1.

Sojourner, sb. (Lev. xxv. 23). A temporary resident; from the preceding.

Report what a sojourner we have; you'll lose nothing by custom. Shakespeare, Per. 17. 2.

Some, pron. (Rom. v. 7; Ecclus. vi. 8, 10). One, some one: obsolete in the singular as applied to persons. In the first of the three passages quoted it is the rendering of the Greek vis.

Som man desireth for to have richesse,

That cause is of his morthre or gret seeknesse.

And som man wolde out of his prisoun fayn,

That in his hous is of his mayne slayn.

Chaucer, Knight's Tale, 1257—60.

For of other affections, there is occasion given, but now and then; and therefore, it was well said, Invidia festes dies non agit. For it is ever working upon some, or other. Bacon, Ess. 12. p. 35.

Sometime, adv. (Col. i. 21, iii. 7; 1 Pet. iil. 20). Once, once upon a time; with reference to time past.

And fortherover, it [contricioun] makith him that someyme was some of ire, to be the some of grace.

Chancer, Persones Tale.

After the destruction of Pictland, it [Scotland] did extende even to the ryver Tweds, yes sumetyme unto Tine, the uncerteyne chaunce of battayle shewings like mutabilitie in that points as it dothe in all other thinges. Pol. Verg. 1. 5.

As 'By the sword of God and Gideon' was sometime the cry of the people of Israel, so it might deservedly be at this day the joyful song of innumerable multitudes.

Hooker, Eccl. Pol. ep. ded.

Chaucer also uses 'sometime' for 'sometimes.'

Sometimes, adv. (Eph. ii. 13). Once; like sometime. Compare beside, besides, toward, towards, &c.

Farewell, old Gaunt: thy sometimes brother's wife With her companion grief must end her life.

Shakespeare, Rich. II. 1. 2.

Soothsayer, sb. (Josh. xiii. 22; Is. ii. 6; Dan. ii. 27, &c.). Literally, 'a truth-sayer,' from A.-S. só's truth, like G. Wahrsager; hence foreteller, diviner. From the same root are 'forsooth,' in sooth,' &c. The origin of the word is alluded to by Gower (Conf. Am. 1. p. 305);

That for he wiste he saide soth, A soth-saier he was for ever.

The wise southsayer seeing so sad sight, Th' amazed vulgar tels of warres and mortall fight. Spenser, $F.\ Q.\ i.\ 5.\ \S\ 8.$

A soothsayer bids you beware the Ides of March. Shakespeare, Jul. Cæs. 1. 2.

Soothsaying, sb. (Acts xvi. 16). Divination, prognostication of future events.

Sope, sb. (Jer. ii. 22; Mal. iii. 2). The old form of soap' (A.-S. sape, Lat. sape), as in Piers Ploughman (Vis. 8911),

With the *sope* of siknesse, That seketh wonder depe.

Compare cloke, flote.

Sorcerer, sb. (Ex. vii. 11; Jer. xxvii. 9; Acts xiii. 6, 8). From Fr. sorcier, Sp. sortero, Lat. sortiarius; literally one who predicts the future by casting lots (Lat. sors, Fr. sort, a lot); hence, a fortune-teller, or conjurer generally.

A sorcerer that by his cunning bath cheated me of the island.

Shakespeare, Temp. 111. 2.

Sorcerers are too common; cunning men, wizards, and whitewitches (as they call them), in every village, which, if they be sought unto, will help almost all infirmities of body and mindservatores in Latine. Burton, Anat. of Mel, pt. 11. sec. 1. mem. 1. subs. 1.

Sorceress, eb. (Is. lvii. 3). A female fortune-teller; from the preceding.

Pucelle, that witch, that damned sorceress, Hath wrought this hellish mischief unawares. Shakespeare, 1 Hen. VI. III. 2.

Sorcery, sb. (Is. xlvii. 9; Acts viii. 9). The art or practice of fortune-telling.; from O. Fr. sorcerie.

I fear me there be a great many in England which we such sorceries, to the dishenour of God and their own damnation.

Latimor, Serm. p. 349.

The magitians say, that the gall of a blacke dug...is a singular countercharme and prescruative against all serceries, inchantments, and poisons.

Holland's Pliny, XXX. 10.

This word of sorcerie is a Latine word, which is taken from casting of the lot, and therefore he that vesth it, is called sortisries à sorte.

King James I. Damonologie, II. 2.

Sore, adj. (2 Chr. xxi. 19; Job ii. 7; Ps. ii. 5, &c.). Literally, heavy, severe; A.-S. sdr, swdr, G. schwer, So. sair.

I will persevere in my course of loyalty, though the conflict be sore between that and my blood.

Shakospeare, K. Lear, III. 5.

Sore, adv. (Gen. xix. 9, &c.) From A.-S. sar, sore, heavy, painful, whence A.-S. sare, G. seAr; connected with the preceding. As an adverb it is used as an intensive, 'grievously, severely,' as sorely in Gen. xlix. 23; Is xxiii. 5.

Ther is no wight parfytly trewe to him that he to sore dredeth. Chaucer, Tale of Melibeus.

Sorer, adj. (Heb. x. 29). Comparative of 'sore.'

Then cometh in St Paul, who saith, Magis autem laboret ut det indigentibus; 'Let him labour the sorer, that he may have wherewith to help the poor.'

Latimer, Serm. p. 408.

Sort, sb. (Acts xvii. 5; 2 Cor. vii. 11; 3 John 6). Kind, manner; Fr. sorte, from Lat. sors a lot; hence, a lot or condition of life; and so, degree or manner generally.

So forth they marchen in this goodly sort, To take the solace of the open aire.

Spenser, F. Q. 1. 4. § 37.

The meaner sort are too credulous, and led with blinde zeale, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose.

Burton, Anat. of Mel. pt. 3. sec. 4, mem. 1, subs. 2.

But whosoeuer knoweth any forme knoweth the vimost possibilitie of superinducing that nature vpon any varietie of matter, and so is lesse restrained in operation, either to the basis of the matter, or the condition of the efficient: which kinde of knowledge Salomon likewise, though in a more divine sort elegantly describeth, Non arctabuntur gressus tui, & currens non habebis offendiculum.

Bacon, Adv. of L. II. 7, § 7.

Sottish, adj. (Jer. iv. 22). Foolish; A.-S. sot, Fr. sot a fool, Sp. zote, Med. Lat. sottus, to which Diez following Junius assigns a Hebrew origin, but without much probability.

All's but naught,
Patience is sottish, and impatience does
Become a dog that's mad.

Shakespeare, Ant. and Cl. IV. 15.

See example from Burton under 'Sort.'

Sound forth, v.t. To proclaim.

Therefore the word of God being set foorth in Greeke, becommeth hereby like a candle set vpon a candlesticke, which giueth light to all that are in the house, or like a proclamation sounded foorth in the market place.

The Translators to the Reader.

Sowen (Ex. xxiii. 16). The old form of 'sown' in the ed. of 1611.

Bpace, sb. (Exr. ix. 8; Acts v. 34; Rev. ii. 21, xvii. 10). An interval of time; Lat. spatium in the same sense.

He hath to hem declared his entent, And soyd hem certeyn, but he might have grace To have Constance withinne a litel space, He was but deed.

Chaucer, Man of Lau's Tale, 4628.

Thus they continued a long space, the one crying, the other listning, yet could they not understand one an other.

North's Plutarch, Pyrrus, p. 423.

Plutarch (in the life of Artazerses) hath such a like story of one Chamus a souldier, that wounded King Cyrus in battel, and grew thereupon so arrogant, that in a short space after, he lost his wits.

Burton, Anat. of Mel. pt. 1. sec. 2. mem. 3. subs. 15.

Spearman, eb. (Pa. lxviii. 30; Acta xxiii. 23). A man armed with a spear; a lancer. "Spears men. Milites hastarii." Baret, Alcearie, a. v.

The expert spear men, every Myrmidon, Led by the brave heir of the mighty soul'd Unpeer'd Achilles, safe of home got hold. Chapman's Homer, Odys. III. 250.

Specially, adv. (Dout. iv. 10; Acts xxv. 26; 1 Tim. iv. 10, v. 8; Tit. i. 10; Philem. 16). Especially.

Wherewith they were maruellous angry, & specially when he received an ambassador from Philip, and gaue care voto a treatis of peace which he offred. North's Plutarch, Flaminius, p. 411.

Sped, pp. (Judg. v. 30). Succeeded; A.-S. spédan, to prosper.

But els neither in behauiour, nor action, accusing in himselfe any great trouble in mind, whether he sped or no.

Sidney, Arcadia, p. 57, l. 22.

Howbeit they brake and ouerthrew the left wing where Cassius was, by reason of the great disorder among them, and also because they had no intelligence how the right wing had sped. North's Plutarch, Brutus, p. 1072.

Speed, sb. (Gen. xxiv. 12). Fortune.

The prince your son, with mere conceit and fear Of the queen's speed, is gone.

Shakespeare, Wint. Tale, III. 2.

Spend up, v.t. (Prov. xxi. 20). To use up, consume.

Many instances may be given of the use of 'up' to add intensity to an expression which is already complete without it.

Why, universal plodding poisons up. The nimble spirits in the arteries.

Shakespeare, Lore's L. Lost, IV. 3.

Put but a little water in a spoon, And it shall be as all the ocean, Enough to stifle such a villain up.

Id. K. John, IV. 3.

For I knew the young count to be a dangerous and lascivious boy, who is a whale to virginity and devours up all the fry it finds. Id. All's Well, IV. 2.

To fright the animals and kill them up In their assign'd and native dwelling-place.

Id. As You Like It, II. 1.

Forty times five, five times forty, two hundred days kills them all up by computation. B. Jouson, Every Man in his Humour, IV. 5.

Whereas a wholesome and penurious dearth Purges the soil of such vile excrements, And kills the vipers up.

Id. Every Man out of his Humour, 1. 1.

Spent, pp. (Gen. xxl. 15; 1 Sam. ix. 7; 2 Cor. xii. 15). Consumed; A.-S. spendan.

Whyche by reson that their vitaill is ofsumed & spent, are by daily famyn sore wekened, consumed & almost without spirites. Hall, *Hen. V.* fol. 15 b.

For the phrase 'far spent' see under 'FAR.'

Spewing, sb. (Hab. ii. 16). Vomiting.

For ye trespasses so ofte tyme, as doth the hound that tornetb to etc his spenyag. Chaucer, Parson's Tale.

Spicery, sb. (Gen. xxxvii. 25). Spices, aromatics; G. spezerei, Fr. épicerie, formerly espicerie, which are both from Lat. species, in its medieval usage of 'aromatics of different kinds.'

In Surrie dwelled whilem a companye
Of chapmen riche, and therte and and trewe,
That wyde where sent her spycerie.
Chaucer, Man of Law's Tale, 4856.

Spikenard, sb. (Cant. i. 12, iv. 13, 14; Mark xiv. 3; John xii. 3). Lat. spica nardi; the Nardistachys jatamansi of Decandolle, "a highly aromatic plant growing in the East Indies" (Imp. Dict.).

There is an herbe growing enery where called Pseudonardus, or hastard Nard, which is obtruded vnto us and sold for the true Spilomard... But the good, sincere, & true Nard is known by the lightnes, red colour, sweet smell and the taste especially; for it drieth the tongue, and leaueth a pleasant rellish behind it. The Spike carrieth the price of an 100 Roman deniers a pound.

Holland's Pliny, XII. 12.

In the same chapter it is said,

The head of nardus spreads into certain spikes (arista) or caros, whereby it hath a twofold vse, both of spike (spice) and also of leaf.

Spitted, pp. (Luke xviii. 32). Past participle of 'spit.'

To be spetted vpon. Vbi nune conspui religio est. Baret,

Spoil, v.t. (Gen. xxxiv. 27, 29; Ex. iii. 22, &c.). To plunder; Lat. spoliare.

So they chased them, beating them into their campe the which they spoyled, none of both the chieftaines being present there. North's Plutarch, Brutus, p. 1072.

Spoken for, pp. (Cant. viii. 8). Asked in marriage.

Sport, (Is. lvii. 4; 2 Pet. ii. 13). Used as a reflexive verb in a sense in which 'disport' is now employed.

So many hours must I sport myself.
Shakespeare, 3 Hen. VI. II. 5.

These are they that dance on heaths and greens, as Lavater thinks with Trithemius, and, as Olaus Magnus adds, leave that green circle, which we commonly find in plain fields, which others hold to proceed from a meteor falling, or some accidental rankness of the ground; so nature sports herself.

Burton, Anat. of Mel. pt. 1. sec. 2, mem. 1, subs. 2.

Spring, v.i. (Judg. xix. 25). To rise, as the sun: applied to the day, to dawn; A.-S. springan. Thus in Chaucer:

A morwe whan that the day bigan to sprynge Up roos oure ost.

Prol. to C. T. 824.

But thus I lete him in his jolité
This Cambinskan his lordes festeyng,
Til wel neigh the day bigan to spryng.

Squire's Tale, 10660.

Spring, sb. (1 Sam. ix. 26). The dawn.

As sudden
As flaws congealed in the spring of day.
Shakespeare, 2 Hen. IV. IV. 4.

See DAY-SPRING.

Spue, v.t. (Lev. xviii. 28; Rev. iii. 16). To spit, vomit; metaphorically, to reject with loathing as nauseous food: A.-S. spiwan. Now become a vulgarism.

Adde thereto Contentious Suits, which ought to be spewed out, as the Surfet of Courts. Bacon, Ess. LVI. p. 223.

Bpy, v.t. (Ex. ii. 11; 2 K. ix. 17, xiii. 21, xxiii. 16, 24). To see, behold; contracted from sepy or sepy, which is the Lut. sepicere. [See Espy.]

In whom yf thou put thy trust, & be an vnfayned reader or hearer of hys words with thy hert, thou shalt fynde sweetnesse theryn, & spyc woderous thynges. Coverdale's Prologe.

Wherefore lift up your heads, brethren, and look about with your eyes, and spy what things are to be reformed in the church of England. Latimer, Serva. p. 52.

Stableness, .b. Stability, firmness.

The effects [of the study of Scripture are], light of vnderstanding, stationesse of perswasion, repentance from dead workes, newnesse of life, holinesse, peace, icy in the holy Ghost. The Translators to the Reader.

Stablish, e.t. (2 Sam. vii. 13; 1 Chron. xvii. 12). The shortened form of retablish, to make stable, or firm; as state of retate; from (). Fr. establir, Sp. establecer, Lat. and it. stabilire, us bunish from banir.

They go about more prudently to stablish men's dreams, than these do to hold up God's commandments.

Latimer, Serm. p. 38.

To stop effusion of our Christian blood

And stablish quietness on every side.

Shakespeare, 1 Hen. VI. v. r.

A great state left to an heire, is as a lure to all the birds of prey, round about, to seize on him, if he be not the better stablished in years and judgement. Bacon, Ess. XXXIV. p. 148.

Stagger, v.i. (Rom. iv. 20). To stumble, hesitate; Du. staggeren, connected with stick.

To stagger, as dronkerds do, and sicke men: to faile in speaking, as when the tongue doubleth, to stammer, to stumble. Titubo. Baret. Alsearie. s. v.

To stut: to stagger in speaking, or going: to stumble. Titubo. Id. s. v. Stut.

For Hippolyta,
And fair-ey'd Emily, upon their knees
Begg'd with such handsome pity, that the duke
Methought stood staggering whether he should follow
His rash oath, or the sweet compassion
Of those two ladies.

Beaumont & Fletcher, The two Noble Kinsmen, 1v. 1.

It was formerly written 'stacker,' as in Tyndale's, Cranmer's and the Bishops' Bibles.

After that, saith he, 'Abraham fainted not in faith, nor stackered at the promise of God through unbelief, but was strong in faith.' There are two kinds of stackering in mankind; the one is that, which, being overcome by evil temptations, doth bend to desperation, and the despising of God's promises. Such was the stackering of those ten spies of the holy land, of whom mention is made in the thirteenth and fourteenth chapters of Numbers. The other stackering is rather to be called a weak infirmity of faith, which also is tempted itself.

Bullinger, Decades, 1. 88.

Stanch, v. i. (Luke viii. 44). To stop, cease to flow, as blood: obsolete as an intransitive verb. Fr. estancher.

Stand, v.i. (1 Cor. ii. 5; Jud. ix. 11). To consist.

And this [verray penitence] stondith in thre thinges, contricious of hert, confessious of mouth, and satisfaccious.

Chaucer, Parson's Tale.

Our verye righteousnesse it selfe is so great in this life that it standeth rather in forgiuenesse of our sinnes, than in perfection of righteousnesse.

Northbrooke, Poore Man's Garden, 1573, fol. 46 rev.

Luke xii. 15 is quoted by Latimer (Serm. p. 277) as follows;

For no man's life standeth in the abundance of the things which he possesseth.

Stand to, v.t. (Dout. xxv. 8; 2 K. xxiii. 3; 2 Chr. xxxiv. 32). To agree to, abide by.

That all men ought to stand to mine act, and defend it as good. He conditions generally, ut meum factum semper omnes pressure et tueri deberent. Cio. Baret, Alexarie, s. v.

Stand upon, v.t. (2 Sam. i. 9, 10). To attack: a Hebraiam. The Geneva version has 'come upon.'

Stay, v.t. (2 Sam. xxiv. 16; Job xxxvii. 4, xxxviii. 37; (lant. ii. 5). From O. Fr. estayer, Sp. estiar, which are from the Lat. statuers. 1. To stop.

Wee staids vs strait, and with a rufull feare, Beheld this heavy sight.

Sackville, Induction, fol. 213 a.

We stay'd her for your sake,
Else had she with her father ranged along.
Shakespeare, As You Like It, 1. 3.

2. To support.

Who (for his skill of things superior) stays
The two steep columns that prop earth and heaven.
Chapman's Homer, Od. 1. 92.

And like as good husbandmen and gardeners are woont to pitch prope & stakes close unto their yong plants, to stay them up and keeps them streight: even so, discreets and wise teachers plant good precepts and holesome instructions round about their yoong schollers.

Holland's Plutarch, Morals, p. 5.

Stay, sb. 1. A stead, state, fixed condition; that in which one stays or stops. Thus in the Burial Service, 'never continueth in one stay.'

Amonge the Utopians, where all thinges bee sett in a good ordre, and the common wealthe in a good stays, it very seldom chaunouth that they chouse a newe plotte to buyld an house vpon. Sir T. More, Utopia, fol. 57 b.

2. A support (Is. iii. 1; Ps. xviii. 18, &c.). Still used as a nautical term, like A.-S. stay, G. stag.

3. A stand-still, in the phrase 'to be at a stay' (Lev. xiii. 5, 37); i.e. to stop.

He that standeth at a stay, when others rise, can hardly avoid motions of envy. Bacon, Ess. XIV. p. 52.

The minde of man is more cheared, and refreshed, by profiting in small things, then by standing at a stay in great. Id. Ess. XIX. p. 76.

Stead, sb. (1 K. i. 30; 1 Chr. v. 22). Literally, a place, standing-place; A.-S. stede, G. statt.

So doe they looke from every loftie sted,
Which with the surges tumbled too and fro,
Seeme (even) to bend, as trees are seene to doe.

Drayton, Battle of Agincourt, 638.

The souldier may not moue from watchfull sted, Nor leave his stand, vntill his captaine bed. Spenser, F. Q. 1. 9, § 41.

Fly therefore, fly this fearefull stead anon, Least thy foolhardize worke thy sad confusion.

Ibid. II. 4, § 42.

Stick, v. i. (1 Esd. iv. 21). To hesitate.

But for the ladders, Euphranor that was a carpenter and maker of engines, did not sticke to make them openly.

North's Plutarch, Aratus, p. 1083.

Else will it be like the authority, claimed by the Church of Rome; which under pretext of exposition of Scripture, doth not sticke to adde and alter. Bacon, Ess. LVI. p. 222.

Stir, sb. (Is. xxii. 2; Acts xii. 18, xix. 23). Commotion, tumult; from A.-S. styrian, to stir, move.

He should seeke to winne the barbarous people by gentle meanes, that had rebelled against him, and wisely to remedy these new sturres.

North's Plutarch, Alex. p. 722.

Stomach, sb. (Ps. ci. 7, Pr. Bk.; 2 Macc. vii. 21). Pride, courage.

For mannes bolds stomache is good for nothyng els of it selfs, but to make the synner more outtragiousely to offend.

Udal's Erasmus, Mark, fol. 88 a.

He was a man
Of an unbounded stomack, ever ranking
Himself with princes.

Shakespeare, Hen. VIII. IV. 2.

Stomacher, sb. (Is. iii. 24). An article of women's dress, worn over the bosom. It was once worn by men also.

"The 'Stomachers' were coverings for the breast, of cloth, velvet, or silk over which the doublet was laced" (Fairholt, Costume in England, and ed. p. 182).

Stay, Ursula; have you those suits of ruffs,
Those stomachers, and that fine piece of lawn,
Mark'd with the double letters C and S!
Heywood, Fair Maid of the Exchange, 1. 1.

To conceal such real ernaments as these, and shadow their glory, as a milliner's wife does her wrought stomacker, with a smoaky lawn, or a black cyprus!

B. Jonson, Every Man in His Humour, 1, 2.

Stonebow, sh. (Wind. v. 22). A bow for throwing stones, as the name indicates.

O, for a stonebow, to hit him in the eve!

Shakespeare, Twelfth Night, II. 5.

The drawer, for female privatenes sake, is nodded out, who knowing that whoseever will hit the mark of profit must, like those that shoot in stone-boxes, winks with one eye, growes blind a the right side and departs.

Mareton's Dutch Courteson, 1. 1.

Stony, adj. (Ps. exli. 6; Ez. xi. 19, xxxvi. 26; Matt. xiii. 5, 20). Rocky.

He was driven to disperse his army into divers companies, in a stony and ill fauored country, ill for horsemen to travell.

North's Plutarch, Alex. p. 727.

The maine banks being for the most part stonic and high.
Ralegh, Guisna, p. 60.

Store, sb. (Gen. xxvi. 14). Plenty, abundance; A.-S. stór, great, vast. The phrase rendered 'a great store of servants' is in Job i. 3, 'a very great household.'

Store, or plentie of monie & riches. Numorum facultas.

Baret, Alrearie, 8. v. Plentie.

All wallowd in his owne fowle bloudy gore,
Which flowed from his wounds in wondrous store.

Spenser, P. Q. 1. 8. § 24.

Pitch and tarre, where store of firres and pines are, will not faile. Bacon, Ess. XXXIII. p. 141.

Story, sb. (2 Chr. xiii. 22; xxiv. 27; Deut. ii. iii. c, &c.). In its original sense of 'history,' of which it is merely a contraction like the It. storia.

And sevene zere he was fully thore With hungre, and thriste, and bones sore, In storye thus als we rede.

Sir Isumbras, 514.

It is sayd also he [Crassus] was very well studied in *stories*, and indifferently seene in philosophy.

North's Plutarch, Crassus, p. 597.

This will easily be granted by as many as know story, or have any experience. The Translators to the Reader.

Storywriter, sb. (1 Esd. ii. 17). A historian, chronicler.

Stout, adj. (Job iv. 11; Is. x. 12; Mal. iii. 13). Strong; metaphorically, stubborn.

I knew once a great rich man, and a covetous fellow; he had purchased about an hundred pound: that same stout man came once to London, where he fell sick, as stout as he was.

Latimer, Serm. p. 541.

Commonly it is seen, that they that he rich are lefty and stout. Ibid. p. 545.

Aratus wrote vnto him, & wished him in any wise not to meddle with that iorney, because he would not have the Achaians to deale with Cleomenes king of Lacedmon, that was a couragious and stout young prince, and maruellously growen in abort time. North's Plutarch, Aratus, p. 1097.

Stoutness, sb. (Is. ix. 9). Stubbornness.

He that will be a Christian man, that intendeth to come to heaven, must be a saucy fellow; he must be well powdered with the sauce of affliction, and tribulation; not with proudness and stoutness, but with miseries and calamities.

Latimer, Serm. p. 464.

Straightway, adv. (1 Sam. ix. 13, xxviii. 20; Prov. vii. 22, &c.). Directly, immediately.

Blood will I draw on thee, thou art a witch,
And straightway give thy soul to him thou servest.

Shakespears, 1 Hen. VI. 1. 5.

'Atraightways' was always used in the same sense:

None of the three, could win a palme of ground, but the other two, would straightenies balance it. Bacon, Ess. XIX. p. 78.

Another suddenly came behind him, and called him by his true name, whereat straightwaics he looked backs. Ibid. Ess. XXII. p. 95.

Strait, .b. (Jud. xiv. 11). A pass.

The barbarous people lay in waite for him in his way, in the straight of Thermopyles. North's Plutarch, Sylle, p. 506.

Strait, adj. (2 K. vi. 1; Is. xlix. 20: Matt. vii. 13). Literally, narrow, from Lat. strictus, close drawn; and so used metaphorically, like the modern 'strict,' in the sense of rigid, severe. The entrance of the temple of Mars is described by Chaucer (Anight's Tale, 1986) as

Long and streyt, and gastly for to see.

To leave that lodging for them, because it was to streighte for bothe coumpanies. Sir T. More, Rich. 111. Works, p. 42 c.

They shall give a strait account for all that perisheth through their negligence. Latimer, Serm. p. 193.

Straitly, adv. (Gen. xliii. 7; Josh. vi. 1). Strictly, closely; from the preceding.

His majesty hath straitly given in charge That no man shall have private conference, Of what degree soever, with his brother.

Shakespeare, Rich. III. 1. 3.

Fyrste he sent menne of warre to all the next portes and passages to kepe streyghtly the sea coast. Hall, Rich. III. fol. 15 b.

Then they commaunded him straightly to leade them against these tyraunts, who had vsurped the libertie of the people of Athens. North's Plutarch, Alcibiades, p. 226.

Straitness, sb. (Deut. xxviii. 53, 55, 57; Job xxxvi. 16; Jer. xix. 9). Literally, narrowness; hence, distress or difficulty.

Strake (Acts xxvii. 17). The past tense of 'strike.'

Yet whe the tother answered him that there was in every mans mouth spoke of him much shame, it so *strake* him to yo heart that win fewe daies after he withered & consumed away. Sir T. More, *Rich. III. Works*, p. 61 f.

But he would not attend his words, but still strake so fiercely at Amphialus, that in the end (nature preuailing aboue determination) he was faine to defend himselfe. Sidney, Arcadia, p. 40, 1. 16.

Strake, sb. 1. (Ez. i. 18 m). The felloe of a wheel.

The strake of a cart, the iron wherwith the cart wheeles are bound. Canthus. Baret, Alvearie, s. v.

2. (Gen. xxx. 37; Lev. xiv. 37). A streak.

Each floure being of three divers colours, whereof the highest leaves for the most part are of a violet and purple colour, the others are blewish or yellow, with blacke and yellow strakes alongst the same, and the middle hairie. Lyte's Herbal, p. 166.

Strange, adj. (Gen. xlii. 7; Ex. xxi. 8; Ps. cxiv. 1, &c.). Foreign; Fr. etrange, formerly written estrange, which is from Lat. extraneus. The Hebrew word rendered 'made himself strange' in Gen. xlii. 7 might with more force be translated 'played the foreigner,' or 'pretended to be a foreigner,' in consequence of which Joseph's brethren were still less likely to recognize him.

Thanne longen folk to gon on pilgrimages, And palmers for to seeken straunge strondes.

Chaucer, C. T, prol. 13.

For amongst other honours that he [Ptolemy] did him [Lucullus], he lodged him in his courte, and defraied his ordinarie dist, where never strange captains was lodged before.

North's Plutarch, Lucullus, p. 541.

Strawed (Ex. xxxii. 20; Matt. xxi. 8, xxv. 24, 26). The practorite and past participle of the verb 'to straw,' the old form of 'strew.' The forms of the A.-B. verb vary between strengian, strengian and strengian, which correspond to straw, streng and streng respectively.

Bryght helmes he fende strawed wyde, As men of armys had loste ther pryde.

Sir Eylamour, 376.

It is difficult to say which is the older form. Wiclif (Matt. xxi. 8 ed. Lowis) uses stresciden;

And fulle myche peple spredden her clothis in the wey, other kitteden braunchis of trees and stresiden in the weye.

Stricken, pp. (Is. liii. 4). Part participle of 'strike.'

We have drawn our swords of God's word, and stricken at the roots of all evil to have them out down.

Latimer, Serm. p. 249.

Stricken in years (Luke i. 7). Advanced in years.

He being already well striken in yeares, maried a young Princesse named Gynecia. Sidney, Arcadia, p. 9, L 48.

Compare Ben Jonson, Sejanus, 111. 1;

Our mother, great Augusta, struck with time.

We say the king
Is wise and virtuous, and his noble queen
Well struck in years, fair, and not jealous.
Skakespeare, Rich. III. 1. 1.

Compare the phrase 'stepped in years:'

Againe being stepped in yeares, and at later age, and past marriage: he stole awaye Helen in hir minoritie. North's Plu tarch, Theseus and Romulus, p. 43.

Strike, v. t. (2 K. v. 11). To stroke.

Strike hands (Job xvii. 3; Prov. xvii. 18, xxii. 26). To become surety for any one. A Hebraism: the ceremony of striking hands indicating the conclusion of a compact. The English phrase 'to strike a bargain,' and the Lat. fædus ferire or icere have a different origin.

Stripe, sb. (Ex. xxi. 25; Deut. xxv. 3, &c.). A stroke, blow.

Euery one gene but one sure stripe, & surely y^{θ} iorney is oures. Hall, Rich. III. fol. 31 a.

The decoction of wilde Tansie, cureth the vicers, and sores of the mouth, the hot humors that are fallen downe into the eies, and the *stripes* that perish the sight, if they be washed therewithall. Lyte's *Herbal*, p. 94.

Stripling, sb. (1 Sam. xvii. 56). The diminutive of strip; used, like slip, scion, &c. to denote a youth.

There was among the twelue, a certayne young stryplyng that loued Jesus more then the reste, & followed hym.

Udal's Erasmus, Mark, fol. 88 a.

But the fame of Iulius Cæsar did set vp his friends againe after his death, and was of such force, that it raised a young stripling, Octavius Cæsar (that had no meanes nor power of himselfe) to be one the greatest men of Rome. North's Plutarch, Dion and Brutus, p. 1080.

Strowed (2 Chr. xxiv. 4). See STRAWED.

Stuff, sb. (Gen. xxxi. 37, xlv. 20; 1 Sam. x. 22, xxv. 13, &c.). Furniture, baggage of an army or traveller.

The Frenchemen whiche by all symilitude had knowledge of the kynges passage entered amongest the kynges nauie and toke fowre vesselles nexte to the kynges shippe, and in one of them Sir Thomas Rampston knight the kynges vicechamber-lain with all his chamber staffe and apparell.

Hall, Hen. IV. fol. 26 b.

Baggage, is borrowed of the french, and signifieth all such stuffe as may hinder or trouble vs in warre or traueling, beyng not wourth carriage. Impediments. Baret, Alrearie, s. v. Bagguye.

Therefore away, to get our stuff aboard.
Shakespeare, Com. of Brrors, IV. 4.

Submissly, adv. (Ecclus. xxix. 5). Submissively. Richardson quotes the following:

Some time he spent in speech; and then began Submissely prayer to the name of Pan.

Browne, Hritannia's Pastorals, B. 11. Hong 5, 1. 652.

Submit, v. ref. (Gen. xvi. 9; 2 Sam. xxii. 45, &c.). Like 'repent' and other words, 'submit' was once used reflexively, and is so found throughout the A. V., like Lat. so submitters.

They for very remorce and dread of the divine plage will either chamefully flie or humbly submitte themselfes to our grace and mercye. Hall, Rich. 111, fol. 31 c.

No long as they [the Achaians] could submit them select to be ruled by the wisdome and vertue of their captains, and not enuy and malice his prosperity and souerainty: they did not onely maintains them select as free men...but did also deliver many other people of Greece from their tyrants.

North's Plutarch, Aratus, p. 1085.

Success, sh. (Josh. i. 8; 1 Sam. xviii. c). Issue, result, whether good or bad, and therefore used formerly

always with a qualifying adjective; Fr. succès from Lat. successus.

But the Frenche kyng that mariage vtterly refused, saiyng he wolde neuer ioyne affinytic after with the Englishe nacion, because that the aliance had so vnfortunate successe.

Hall, Hen. IV. fol. 16 a.

He neuer answerd me, but pale & quaking, went straight away; and straight my heart misgaue me some cuil successo.

Sidney, Arcadia, p. 39, l. 41.

So his enterprise had so good successe, that there was none of his owne company slaine he brought with him.

North's Plutarch, Aratus, p. 1085.

Succour, v.t. (2 Sam. viii. 5, xxi. 17; 2 Cor. vi. 2; Heb. ii. 18). Literally, to run up to for the purpose of assisting; henco, to help, assist; from Lat. succurrere, Fr. secourir. Not much used now.

God, our hope, will succour us.

Shakespeare, 2 Hen. VI. IV. 4.

Succour, v. t. (Catechism). To support.

This order he must observe the first fifteene daies, except her have some notable weaknesse, and in such case hee must bee succoured with giving him to eat of a young Chicken, iointly, with the rest of the diet.

Frampton, Joyfull Newes out of the Newfound Worlde, fol. 12 b.

Succourer, sb. (Rom. xvi. 2). A helper.

Such like (Ez. xviii. 14; Mark vii. 8, 13; Gal. v. 21). A reduplication used in phrases where we should now employ 'such' alone, or 'the like.'

Sucking child, (Is. xi. 8, xlix. 15). An infant at the breast: A.-S. súcenge.

For it was Icetes that caused Arete, the wife of Dion, to be cast into the sea, his sister Aristomache, and his son that was yet a sucking child. North's Plutarch, Timolcon, p. 299.

Suckling, & (Deut. xxxii. 25; I Sam. xv. 3, &c.). An infant at the breast; G. stugling.

The nurcels sitte senerall alone with theyr younge suchelinges in a certaine parloure appointed & deputed to the same purpose. Sir T. More, Utopia, ful. 64 a.

Androclides and Angelus in the means time stole away Pyrrus, being yet but a suckling babe.

North's Pluterch, Pyrrus, p. 422.

Suddenly, adv. (1 Tim. v. 22). Hastily, rashly.

Sweryng sodeynly without avysement is eek a gret synne. Chaucer, Parson's Tale.

Suffer hunger (Pa. xxxiv. 10).

For you must vaderstand, yt keps an Englishmä one moneth from hys warms bed, fat befs and stale drynks, and let him that season tast colds and suffre hunger, you then shall so his courage shated, hys bodys waxe leans and bare, and sucr desirous to returns into hys own countrey.

Hall, Hen. V. fol 16 a.

Suffice, r.t. (Num. xi. 22; Ruth il. 14, 18; John xiv. 8). To satisfy, he sufficient for; Fr. suffre, Lat. sufficers.

I do no fors the whether of the two,
For as yow likith, it suffisith me.
Chaucer, Wife of Buth's Tule, 6817.

Now when the hungry knights sufficed are With meat, with drink, with spices of the best. Fairfax, Tusso, 21. 17.

Sufficiency, sb. (Job xx. 22; 2 Cor. iii. 5, ix. 8). Power, ability, capacity.

The wisest princes, need not thinke it any diminution to their greatnesse, or derogation to their sufficiency, to rely upon consell. Bacon, Siz. XX. p. 82.

The fourth, negoties pares; such as have great places under princes, and execute their places with sufficiency. Id. Ess. Lv. p. 121.

Summer, v. i. (Is. xviii. 6). To pass the summer; G. sommern.

Estivare, to sommer in some coole place. Florio, Worlde of Wordes.

Estiver, to Summer, to passe the Summer in; to rest in Summer. Cotgrave, Fr. Dict.

Aestivate, to Summer in a place. Cockeram, English Dict.

Sunder, v.t. (Job xli. 17). To sever; A.-S. syndrian or sundrian.

No, God forbid that I should wish them sever'd Whom God hath join'd together; ay, and 't were pity To sunder them that yoke so well together.

Shakespeare, 3 Hen. VI. IV. 1.

Sunder in (Ps. xlvi. 9, cvii. 14, 16, &c.). Asunder. Compare 'on sleep,' 'asleep,' 'on board,' 'aboard,' 'on foot,' 'afoot,' &c.

In like manner, faith is not therefore changed or cut in sunder, because one is called general faith, and another particular faith.

Bullinger, Decades, 1. 99.

Sundry, adj. (Heb. i. 1). Separate, different; A.-S. sundrig.

It was neuer better with the congregacion of god, then whan every church allmost had ye Byble of a sondryc trāslacion.

Coverdale's Prologe.

Sunrising, sb. (Josh. xix. 12, 27, 34). Sunrise.

And ye earle at the sonne rysyng removed to harfford west, beyng distant from dalle not fully ten myle. Hall, Rich. I.'1. fol. 27 a.

They entred into the hole, and were closed in at the sunneset, and abode there all the night, and the next morning issued out agains at the sunne rising. Stow, Annals, p. 499.

Sup, v. t. (Hab. i. 9). To sip; A.-S. supan. Compare snuff and sniff.

To suppe, as one suppeth potage. Sorbeo...To suppe up all. Obsorbeo. Baret, Alveurie, s. v.

Supple, v.t. (Rs. xvi. 4). To make supple or pliant.

To have a full and cleare voice, much heat is requisit to enlarge the passages, and measurable moisture which may supple and soften them.

Huarto, Examen de Ingenios, Eng. tr. p. 137 (ed. 1594).

Touching the bitter almond tree, the decoction of the roots thereof, doth supple the skin and lay it even and smooth without wrinckles; it imbelishesh the visage with a fresh, lively, and cheerfull colour. Holland's Pliny, XXIII. 18.

I'le drink down flames, but if so be Nothing but love can supple me; I'le rather keeps this frost, and snow, Then to be thaw'd, or heated so. Herrick, Hesperides, 1. p. 6.

Suppose, r.i. (Wisd. xvii. 3). The construction in this passage is unusual;

For while they supposed to lie hid in their secret sine, they were scattered under a dark veil of forgetfulness.

The Geneva version has 'And while they thought to be hid,' &c.

Supputation, sb. Reckening, computation; Lat. supputatio.

The first Romane Emperour did never doe a more pleasing deed to the learned, nor more profitable to posteritie, for conseruing the record of times in true supputation; then when he corrected the calcular. The Translators to the Reader.

At the end of the Geneva Bible of 1579 is a chronological table with the following title:

A perfite supputation of the years and times from the creation of the world, vato this present years of our Lord God 1579 proued by the scriptures, after the collection of diners authors

Surcease, v.i. (Office for Ordering Priests). To cease; from Fr. sur and cesser.

And thus I surceasse with my vain talke any longer to deteine your highnesse from the fruitefull reading of Erasmus.

Udal's Pref. to Erasmus, Luke [fol. 6 b].

For thei haue now alreadie surceassed any longer to bee carnal, and to bee subject to the incommoditees of this worlde. Udal's Erasmus, Luke, fol. 153 b.

I perswaded with my selfe to have surceased from this kinde of trauel wherein another hath vsed to repe the fruits of my labours. Stowe, Pref. to his Summarie.

The Trojans instantly surcease, the Greeks Atrides stay'd. Chapman's Homer, Il. vii. 45.

Sure, adj. (1 Sam. ii. 35; Prov. xi. 15; Is. xxii. 23). Secure; Fr. sûr, the old form of which was segur, from Lat. securus.

Whose love of hys people and theyr entiere affection towarde him, hadde bene to hys noble children...a meruailouse forteresse and sure armoure. Sir T. More, Rich. III. Works, p. 36 c.

For thies wysefooles and verye archedoltes thought the wealthe of the whole courtey herin to consist, if there were euer in a redinesse a stronge and a sure garrison, specially of old practised souldiours, for they put no trust at all in men vnexercised. Id. Utopia, fol. 13 b.

As negromacers put their trust in their cercles, within which thei thinke them self sure against all ye deuils in hel.

Ibid. p. 120 b.

Surely, adv. (Prov. x. 9). Securely; from the preceding.

For by this knot thou shalt so surely tie
Thy now unsured assurance to the crown.
Shakespeare, K. John, II. I.

Suretiship, sb. (Prov. xi. 15). The office of a surety, or security.

As a man desperately swimming drowns him that comes to help him, by suretiskip and borrowing they will willingly undo all their associates and allies. Burton, Anat. of Mcl. Part 1. sec. 2. mem. 3. subs. 13.

Surety, sb. (Gen. xliii. 9, xliv. 32). Security in the legal sense. The two words are of the same origin, but the latter is more generally used.

One that confirmeth an other mans promise, a suretie. Appromissor. Baret, Alveurie, s. v. Sure.

Fideiussor... A suretie, or borrowe. Ibid.

In the ordinary sense of 'security' surety is also found:

They desired that if there were not roome enough for them in the towns, that yet they might encampe vader the walles, and for surety have their prisoners (who were such men as were ever able to make their peace) kept within the towns. Sidney, Arcadia, p. 23, l. 18.

Burety, of a (Gen. xv. 13, xviii. 13, xxvi. 9; Acta xii. 11). Hurely, certainly, for certain.

But if it were requisite, and necessarie, that the matter shoulds also have bene wrytten elequentlie, and not alone truelye: of a sucretis that thynge coulds I have perfourmed by no tyme nor studye. Sir T. More, Utopia, The Epistle, eig. A. iiij. verso.

Surfeiting, so. (Luke xxi. 34). Gluttony, and also the louthing produced by it.

Colewortes taken before meate keepe awaie dronkennesse, and after meate also drive awaie surfetting. Baret, Alv. s. v.

We are all diseased,
And with our surfeiting and wanton hours
Have brought ourselves into a burning fever.
Shakespears, 2 Hen. IV. 17. 1.

Surplusage, sh (Ex. xxvi. 13 m). Surplus.

If then thee list my offred grace to use, Take what thou please of all this surplusage. Spenser, P. Q. 11. 7, § 18. Swaddle, v. t. (Lam. ii. 22; Ez. xvi. 4). To swathe, bandage; from A.-S. swedel or swedil a bandage, especially a swaddling band. With the custom of bandaging the limbs of new-born infants the word also has gone out of use. One old form of the word was swedle, as in Coverdale's Version of Ez. xvi. 4.

The nurces also of Sparta vse a certaine manner to bring vp their children, without swadling, or binding them vp in clothes with swadling bandes, or having on their heads any crosse clothes. North's Plutarch, Lycurgus, p. 55.

Swaddlingband, sb. (Job xxxviii. 9). A bandage used for infants.

For many times it falleth out that very infants even from their cradle, inherite the realmes and seignories of their fathers; like as Charillus did, whom Lycurgus his uncle broght in his swadling bands into the common hall Phiditium, where the lords of Sparta were wont to dine together, set him in the roiall throne, and in the stead of himselfe, declared and proclaimed him king of Lacedæmon. Holland's Plutarch, Morals, p. 1277.

Swaddling-clothes, sb. (Luke ii. 7, 12). The bandages used in swaddling infants, called also 'swaddling-bands' (Job xxxviii. 9), and 'swaddling-clouts,' as in Shakespeare (Ham. II. 2);

That great baby, that you see there, is not yet out of his swaddling-clouts.

Sware, past tense of swear.

Swear, v.t. (Ex. xiii. 19). To make to swear, adjure.

If study's gain be thus and this be so,
Study knows that which yet it doth not know:
Swear me to this, and I will ne'er say no.
Shakespeare, Love's L. Lost, I. 1.

Ask him his name and orderly proceed To swear him in the justice of his cause.

Id. Rich. II. 1. 3.

Never priests and cowards and men cautelous, Old feeble carrions and such suffering souls That welcome wrongs; unto had causes swear Such creatures as men doubt.

Id. Jul. Cas. IL 1.

Now, by Apollo, king, Thou swear's thy gods in vain.

Id. Lear, 1. 1.

Whom after under the confession's seal He solemnly had secons.

Id. Hen. V///, L 2.

Sweat, sb. (Rubr. for Comm. of the Sick). The sweating sickness.

For sodewally a deadely burning sweats so assayled theyr bodies, and distempered their bloud with a moste ardent beat, that scarse one amongst an hundred that sickned did escaps with life: for all in maner as soons as the sweat tooks them, or within a short tyme after yelded up the ghost. Holinshed, ('Aron. p. 1426 b.

If a man on the days tyme were taken with the sevets, then should be straight lye downe with all his clothes and garments, and continue in his sweat .xxliij. hourse, after so moderate a sort as might bee. Ibid. p. 1427 s.

Swelling, adj. (2 Pet. ii. 18; Jude 16). Inflated, proud, haughty.

Orgueilleux: m. euse: f. Proud, surlie, swelling; puft vp with a conceit of his owne worth; statelie, hautie, lottie-min-led; scornefull, disdainefull. Cotgrave, Fr. Dict.

Tis not unknown to you, Antonio,
How much I have disabled mine estate,
By something showing a more swelling port
Than my faint means would grant continuance.
Shakespears, Mer. of Ven. I. I.

There shall your swords and lances arbitrate
The swelling difference of your settled bate.
Id. Rick. II. L. I.

Beside, I fear me, if thy thoughts were sifted, The king, thy sovereign, is not quite exempt From envious malice of thy swelling heart.

Id. 1 Hen. VI. III. 1.

Swelling, sb. (2 Cor. xii. 20). Inflation by pride. In Wiclif's version the original is rendered 'bolnyngis bi pride.' Among the twigs of pride enumerated in Chaucer's Parson's Tale,

Ther is inobedience, avauntyng, ypocrisye, despit, arragaunce, impudence, swellyng of hert, insolence, elacioun, impatience, strif, contumacie, presumpcion, irreverence, pertinacie, veinglorie, and many another twigge that I can not tell ne declare.....Swellyng of hert, is whan a man rejoysith him of harm that he hath don.

Swine, sb. (Lev. xi. 7; Prov. xi. 22). A pig; A.-S. swin: obsolete in the singular.

For like as when we heare the grunting of a swine, the creaking of a cart wheele, the whistling noise of the winde, or the roaring of the sea, we take no pleasure therein, but are troubled and discontented: but contrariwise, if a merie fellow or jester can pretily counterfeit the same, as one Parmeno could grunt like a swine, and Theodorus creake like the said wheeles, we are delighted therewith. Holland's Plutarch, Morals, p. 23.

Sworn, pp. (Ps. cii. 8). Bound by an oath.

Were you sworn to the duke, or to the deputy?

Shakespeare, Meas. for Meas. IV. 2.

T.

Taber, v.i. (Nah. ii. 7). To beat as a taber or tabret.

Ich can nat tabre ne trompe. ne telle faire gestes. Piers Ploughman's Vis., p. 253 (ed. Whitaker). For in your court is many a losengeour...

That taboures in your cares many a soun.

Chaucer, Legend of Good Women, 354.

Shakespeare (Winter's Tale, L 1) uses virginalling in a similar way;

Still virginalling

Upon his palm!

The taber and pipe were once common in England, but used only in rustic dances. They are associated by Drayton (Polyolbion, 17. 368):

The taker and the pipe, some take delight to sound.

Tabernacle, sb. (Num. xxiv. 5; Job xi. 14; Matt. xvii. 1). A tent or moveable dwelling; Lat. tabernaculum. Our language is indebted for this word to the Vulgate. and in most instances the force of the original is destroyed and an unnecessary obscurity introduced by the substitution of 'tabernacle' for the simple and more expressive 'tent.' The word used to denote 'the tabernacle' or sacred tent which sheltered the ark of the covenant, is literally, 'a dwelling,' 'the habitation of Jehovah,' as it is rendered in 2 Chr. xxix. 6, where his honour dwelt (Ps. xxvi. 8 marg.). Coverdale uses 'habitacion' constantly in this sense; see Ex. xxvi. 1, &c. The word translated 'tabernacle' in Pa. lxxvi. 2 is 'den' in Pa x. 9, 'pavilion' Pa xxvii. 5, and 'covert' Jor. xxv. 38. 'The feast of tabernacies was simply the feast of hinkha,' when all Israelites dwelt in booths seven days (Lev. xxli. 42, 43).

Table, sb. (Hub. ii. 2; Luke i. 63; 2 Cor. iii. 3) A writing tablet.

Zacharie as soone as he vaderstoode the matier made signes to have wrytyng tables, to thentente he might by dum letters, in wrytyng signific vato theim, the thyng, whiche he had as yet no power with lively voice to expresse. Udal's Erasmus, Luke, fol. 14 a.

After Cleopatra had dined, she sent a certaine table written and scaled vato Omear. North's Plutarch, Astonius, p. 1008.

Yea, from the table of my memory I'll wipe away all trivial fond records.

Shakespeare, Haml. 1. 5.

Tabret, sb. (Gen. xxxi. 27; Job xvii. 6). A small drum, perhaps like the tambourine; Fr. tabouret. The taber was the same instrument and derived its name from the Prov. tabor, which is the Fr. tambour. Diez traces it in the Persian and Arabic: it is probably an imitative word.

And then gonnes and skuybes, and trompets and bagespypes, and drousselars and flutes...and then the mores danse dansyng with a tabret. Machyn's Diary, p. 13.

Tache, sb. (Ex. xxvi. 6, 11, &c.). A fastening or catch. The word is the same as tack, and connected with attach; Fr. attacher, It. attaccare. In Old English the k and soft ch sounds were often interchanged; thus we find besche and bescech, and in Chaucer 'seche' rhymes with 'besche' and 'ehurche' with 'werche.' The former characterizes the northern dialect; the latter the southern. 'Kirk' and 'church' are examples in point: compare also 'make,' mate,' and 'match;' 'nook' and 'notch;' 'wake' and 'watch.'

A buckle: a tache: a claspe. Fibula.

Baret, Alvearic, s. v. Buckle.

A claspe or tache: also a woodden pinne, or thing made to clench two peeces togither. Confibula.

Id. s. v. Claspe.

A tache: a buekle: a claspe: a bracelet. Spinter.

Ibid.

Take, v.t. (Prov. vi. 2, 25). To catch, entrap.

To the intent that my lord himself, or some other pertaining to him, were appointed to have been there, and to have taken me, if they could, in my sermon. Latimer, Rem. p. 324.

Taken, pp. (1 Macc. ix. 55). Seized: used of the attack of a disease.

Old John of Caunt is grievous sick, my lord, Huddenly taken.

Shakospeare, Rich. II. 1. 4.

For, good youth, he went but forth to wash him in the Hellespont and being taken with the cramp was drowned.

Id. As You Like It, IV. 1.

'To take' is also used in Shakespeare for 'to infect.'

Then no planets strike, No fairy takes.

Hom. 1. 1.

And 'taking' occurs as an adjective in the sense of 'infectious,' and as a substantive in the sense of 'infectious.'

Strike her young bones, You taking airs, with lameness!

Lear, U. 4.

Bloss thee from whirlwinds, star-blasting, and taking!
Ibid. III. 4.

Take order, to (2 Macc. iv. 27). To take measures.

For if they rise not with their service, they will take order to make their service fall with them. Bacon, Ass. XXXVI. p. 153.

Take wrong, to (1 Cor. vi. 7). To endure wrong.

Take one's journey, to (Deut. ii. 24). To travel.

Wherfore the Lantgraue standing in this perplexitie, when he sawe no better remedy, trusting to the assurance of Duke Maurice and the Marques of Brandsburg, he taketh his iourney, and the zviil days of June, he comments to Hale in the evening.

Bleidan's Commentaries, trans. Dans, fol. 189 a.

Tale, sb. (Ex. v. 8, 18; 1 Sam. zviii. 27; 1 Chr. ix. 28). That which is told or counted, a number; A.-S. tal, G. zahl.

He bath cue the versi hears of your heades noumbred out by tale. Udal's Erasmus, Lubs, fol. 103 5. And every shepherd tells his tale, Under the hawthorn in the dale.

Milton, L'Allegro, 67.

Target, sb. (1 Sam. xvii. 6; 1 K. x. 16). A shield; A.-S. targe, O. Norse targa, from O. H. G. zarga a weapon of defence; possibly connected with the same root as tarry. Speaking of the statue of Pallas made by Phidias, Pliny refers for proof of the artist's skill to

The shield or targuet that the said goddesse is portraied with; in the embossed and swelling compasse whereof he ingraued the battell wherin the Amasons were defeated.

Holland's trans., XXXVI. 5.

I made no more ado but took all their seven points in my target, thus. Shakespeare, I Hen. IV. II. 4.

Tarry, r.i. (Gen. xix. 2, xxvii, 44, &c.). To stay, wait; said to be derived from the W. tarian, to strike against anything, to stop, which again is probably connected with Lat. tardare to delay:

Studying, preaching, and tarrying the pleasure and leisure of God. Latimer, Rem. p. 332.

Now he went thither and sought him out, and fell in acquaintance with him, and tarried with him three or four days to see his conversation. Id. Serm. p. 392.

We'll rest us, Hermia, if you think it good, And tarry for the comfort of the day. Shakespeare, Mid. N.'s Dr. II. 1.

Our enemies have beat us to the pit: It is more worthy to leap in ourselves, Than tarry till they push us.

Id. Jul. Cas. V. 5:

Tarrying, sb. (Ps. xl. 17, lxx. 5). Delay.

For all be it so, that alle taryinge is anoyful, algates it is no reproef in gevynge of juggement, ne of vengaunce takyng, what it is suffisaunt and resonable. Chaucer, Tale of Melibeus.

Taste, v.t. (Ps. xxxiv. 8; Matt. xvi. 28; John viii. 52; Heb. ii. 9, vi. 4, 5). Used metaphorically for 'experience,' in a manner common to many languages.

Let parents and tutors do their duties to bring them up so, that as soon as their age serveth, they may task and savour God.

Latimer, Serm. p. 391.

In every where or sword or fyer they taste.
Sackville, Induction, 460.

Cowards die many times before their deaths;
The valiant never taste of death but once.
Shakespeare, Jul. Cas. II. 2.

Besides, we'll cut the throats of those we have, And not a man of them that we shall take Shall tasts our mercy.

Id. Hen. V. 17. 7.

Hee quotation from Hall under Suffer Hungar.

Taverne, sb. (Acts xxviii. 15). Shope; Lat. taberne. The "Three Taverns" was a station on the Appian read, ten miles nearer Rome than the Appian market.

Tell, e.t. (Gen. xv. 5; Ps. xxil. 17, xivili. 12; Jer. xv. 2). To count; A.-S. tellan in the same sense.

Compter. To count, account, reckon, tell, number.

Cotgrave, Fr. Dict.

When usurers tell their gold I the field.
Shakespeare, Lear, III. 2.

While one with moderate haste might tell a hundred.

Id. Haml. 1. 2.

And every shepherd tells his tale. Under the hawthern in the dale.

Milton, L'Allegro, 67.

Temper, v.t. (Ex. xxix. 2, xxx. 35). To mix, compound; Lat. temperare.

The queen, sir, very oft importaned me To temper poisons for her.

Shakespeare, Cym. v. g.

This is altogether artificiall, and is made of Cyprian verdegris or rust of brasse, the vrin of a yong lad, and salnitre, tempered all together & incorporat in a brasen morter, stamped with a pestill of the same mettall. Holland's Pliny, XXXIII. 5.

Temperance, sb. (Acts xxiv. 25; Gal. v. 23; 2 Pet. i. 6). This word has lately assumed almost exclusively the meaning of moderation in the matter of drink: its original sense was that of self-restraint (Lat. temperantia) or moderation generally.

Doctor Barnes, I hear say, preached in London this day a very good sermon, with great moderation and temperance of himself. Latimer, Rem. p. 378.

He ghest his nature by his countenance, And calmd his wrath with goodly temperance. Spenser, F. Q. 1. 8, § 34.

Be by, good madam, when we do awake him; I doubt not of his temperance.

Shakespeare, Lear, IV. 7.

The vertue of prosperitie, is temperance; the vertue of adversity, is fortitude. Bacon, Ess. v. p. 17.

Chaucer (Parson's Tale) uses attemperance in the same sense;

The felawes of abstinence ben attemperance, that holdith the mene in alle thinges.

'Temperate' in the sense of 'moderate' is found in Bacon (Ess. xxxIII. p. 142) in 'temperate number.'

Tempt, v.t. (Gen. xxii. 1; Ex. xvii. 7; Num. xiv. 22, &c.). To try, put to the test; Lat. tentare. Thus in John vi. 6 Wielif's earlier version has

Sotheli he seide this thing, temptinge him.

Who shall tempt with wandring feet The dark unbottom'd infinite abyss.

Milton, P. L. 11. 404.

The compound 'attempt' has preserved more of the original meaning.

Tender, v.t. (2 Macc. iv. 2). To care, be solicitous for.

If it bee the persone that ye esteeme, then ought ye more to tendre the preserving of one soleman, then of a right great notibre of exen or asses. Udal's Erasmus, Luke, fol. 115 a.

Tentation, eb. (Ex. xvii. 7 m). The old form of temptation' in the ed. of 1611.

Terribleness, sb. (Deut. xxvi. 8; 1 Chr. xvii. 21; Jer. xlix. 16). Terror, dread.

Tetrarch, sb. (Matt. xiv. 1; Luke iii. 1, 19; Acts xiii. 1). A ruler over a fourth part of the country; Gk. τστράρχης. The word has never become English, although 'heptarchy' has been naturalized.

Tetrurches, that is to said in Englishe, the fower princes, or the fower head rewiers. For the name of a kyng was long afore abeliahed by a lawe of the Romaines, who would have no kynges. Utal's Frasmus, Luke, fol. 29 a.

Than both they (Eccl. iv. 3). An unusual construction.

Coverdale has 'the they both,' and the Geneva version 'then the both.'

Thank, sb. (Luke vi. 32, 33, 34). Thanks.

He that thus should have sayed like Tindall, shoulde have gotten lyttle thanks. Sir T. More, Works, p. 496 d.

Compare 'pain' for 'pains'

Ye see by daily experience, what pain fishers and hunters take. Latimer, Rem. p. 24.

Thankworthy, adj. (1 Pet. ii. 19). Deserving thanks. A.-S. panesesorblic, meritorious. We have still 'praiseworthy.'

That, pron. (Ruth ii. 17; Neh. v. 9). That which: it is either the A.-S. pæt-te which is compounded of pæt and the indeclinable pe used as a relative; or it is simply the demonstrative pæt used as a relative. It is of frequent occurrence.

That laborers and lowe folk Taken of hire maistres, It is no manere mede, But a mesurable hire.

Piers Ploughman's Vis. 1877.

And wonnen that wastours With glotonye destruyeth.

Ibid. 43.

For he wold have that is not in his might.

Chaucer, Wife of Bath's Tale, 6770.

No man when he hath rashely there spoke that commeth to his tonges ende, shall then afterwarde rather studye for reasons wherwith to defende and maintaine his first folissh sentence, than for the comoditie of ye comonwealth. Sir T. More, Utopia, 55 b.

That you may do that God commandeth, and not that seemeth good in your own sight without the word of God. Latimer, Rem. p. 308.

If you dissemble sometimes your knowledge, of that you are thought to know; you shall be thought another time, to know that, you know not. Bacon, Ess. XXXII. p. 137.

The redundant.

The life = life (Ps. lxiii. 4, Pr.-Bk.) Compare the phrase 'die the death.'

'It nere,' quod he, 'to the no gret honour, For to be fals, ne for to be traytour To me, that am thy cosyn and thy brother, I-swore ful deepe, and ech of us to other, That never for to deyen in the payne, Til that deeth departe schal us twayne.'

Chaucer, Knight's Tale, 1135.

The same redundancy occurs in the expressions 'at the least,' 'at the length' (see p. 44), 'in the which,' 'of the which,' 'at the least,' &c.

Now seeing the devil is both author and ruler of the darkness, in the which the children of this world walk, or to say better, wander; they mortally hate both the light, and also the children of light. Latimer, Serm. p. 41.

This alonely I can say grossly, and as in a sum, of the which all we (our hurt is the more) have experience, the devil to be a sentine of all vices. Ibid. p. 42.

Of the which two, if the one be not false, yet at the least it is ambiguous. Ibid. p. 37.

Then = than, in Ex. xxx. 15 and elsewhere in the ed. of 1611. See example from Herrick under SUPPLE.

Thereafter (Ps. xc. 11, cxi. 10, Pr.-Bk.). Accordingly; from A.-S. par-after.

They may be good and fruitefull instruments to farther your service, (which if you finds) use them therafter.

Lord Grey of Wilton, p. 72.

The numerous combinations of there with a preposition are almost all antiquated; most of them however are to be found in our A. V. 'Thereabout' (Luke xxiv. 4', 'thereat' (Kx. xxx. 19; Matt. vii. 13), 'thereby' (Gen. xxiv. 14), 'therefrom' (Josh. xxiil. 6), 'thereinto' (Luke xxi. 21), 'thereout' (Lev. ii. 2; Judg. xv. 19), 'thereupon' (Ex. xvi. 16; Zeph. ii. 7; 1 Cor. iii. 10, 14), are instances, besides 'therefore,' 'therein,' 'thereof,' 'thereon,' 'thereto,' 'thereunto,' 'therewith,' which are of frequent occurrence.

Therefore (Rub. in Comm. of Sick). On that account.

This John Grene dyd his errand to Brakenbury, knelyng before ours lady in the Towre, who plainly answered that he woulds never put the to deathe to dye therefore. Hall, Rich. III. fol. 3 a.

I think not the contrary, but that many have these two ways slain their own children unto their damnation; unless the great mercy of God be ready to help them when they repent there for. Latimer, Serm. p. 15.

Think much. To reckon highly as an act of importance.

Neither did wee thinke much to consult the Translators or Commentators, Chaldee, Hebrewe, Syrian, Greeke, or Latine. The Translators to the Reader.

Thou think'st 'tis much that this contentious storm Invades us to the skin.

Shakespeare, Lear, III. 4.

Thirst after (Matt. v. 6) in its metaphorical sense has passed into the language from the translations of the Bible.

He so sore thirsted after the croune and scepter royall that he cared litle though the kyng his brother, and his two sonnes had bene at Christes fote in heauen. Hall, Hen. IV. fol. 26 b.

So that from point to point now have you heard The fundamental reasons of this war, Whose great decision hath much blood let forth And more thirsts after.

Shakespeare, All's Well, III. 1.

This, pr. (Gen. xxxi. 38). Used with a numeral where we should now employ the plural. In the passage quoted it happens to be the exact rendering of the Heb. idiom, but is nevertheless properly English.

This seven yeer hath seten Palamon. Chaucer, Knight's Tale, 1453.

I have maintained that salamander of yours with fire any time this two and thirty years. Shakespeare, I Hen. IV. III. 3.

I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory.
Id. Hen. VIII. III. 2.

Thitherward, adv. (Jer. l. 5). In that direction; A.-S. piderweard.

But in the bais thitherward it was shole and but six foote water. Italegh, Guiana, p. 45.

Thorow, prep. (Ex. xiv. 16). The old form of through in the ed. of 1611.

Lively describing Christian resolution; that saileth, in the fraile barke of the flesh, thorow the waves of the world. Bacon, Ess. V. p. 17.

Thorowout, prep. (Num. xxviii 29). The old form of 'throughout' in the ed. of 1611.

Thought, sb. (1 Sam. ix. 5; Matt. vi. 25). Anxiety. melancholy: hence 'to take thought' is 'to be auxious, melancholy.'

Care thought -chagrin s, m.; soing z, m. Palegrave.

He will die for sorrowe and thought. Morietur pres dolore. Conficietur murore.

Take you no thought. Tu modd, anime mi, noli te macerare. Ter. Noli to solicitudine conficere. Baret, Alveerie, s.v.

'That I know well,' said Merlin, 'as well as thy selfe, and of all thy thoughts, but thou art but a foole to take thought, for it will not amend thee.' King Arthur, c. 18, 1, p. 45.

If he love Crear, all that he can do
Is to himself, take thought and die for Crear.
Shakespeare, Jul. Cos. 11. 1.

And thus the native hue of resolution Is sicklied o'er with the pale cast of thought.

ld. *Ham.* 111. 1.

Hawis, an alderman of London, was put in trouble, and dyed with thought, and anguish, before his businesse came to an end. Bacon, Hen. VII. p. 230.

'Think' is used by Shakespeare in the sense of giving way to moody reflection and despondency.

Clea. What shall we do, Enobarbus!

Thin.

Think, and die.
Shakespeare, Ant. and Ct. III. 13.

If swift thought break it not, a swifter mean Shall outstrike thought: but thought will do't I feel.

Ibid. 1v. 6.

Thought (Num. xxiv. 11; Judg. xx. 5; 1 Sam. xviii. 25; 2 Sam. xxi. 16). Intended.

Then when she saw Proculeius behind her as she came from the gate, she thought to have stabbed her selfe in with a short dagger she wore of purpose by her side. North's Plutarch, Antonius, p. 1005.

Throng, v.t. (Mark iii. 9; Luke viii. 45). To crowd; A.-S. pringan, G. dringen.

To fight hand to hand they were so pestered behind, that one through & ouerlaid an other. North's Plutarch, Fluminius, p. 410.

Here one being throng'd bears back, all boll'n and red.
Shakespeare, Lucr. 1417.

Throughaired, adj. (Jer. xxii. 14 m). Airy.

Throughly, adv. (Matt. iii. 12; Luke iii. 17). Thoroughly. The two words through and thorough or thorow are the same; A.-S. porh, or purh, G. durch. Thus in Shakespeare (Mid. N.'s Dr. II. 1):

Over hill, over dale,

Thorough bush, thorough briar,
Over park, over pale,

Thorough flood, thorough fire.

I humbly thank your highness; And am right glad to catch this good occasion Most throughly to be winnowed.

Hen. VIII. V. 1.

And the best time, to doe this, is, to looke backe upon anger, when the fitt is throughly over. Bacon, Ess. LVII. p. 228.

Throwen (Ex. xv. 1). The old form of 'thrown' in the ed. of 1611.

Thrum, sb. (Is xxxviii. 12 m). This word is still in local use for the end of a weaver's web, the fringe of threads by which it is fastened to the loom, and from which the piece when weven has to be cut off. It seems to be the same as the lcel. thraum, G. trum, an end or fragment of a thing.

And tapestries all golden fring'd and curl'd with thrumbs behind.

Chapman, Hom. II. XVI. 220.

O fates, come, come, Cut thread and threen. Shakespeare, Mid. N.'s Dr. V. 1.

The 'thrum'd hat' was part of the attire of the fat woman of Brentford (Merry Wives, IV. 2). According to Mr Fairholt (Costume in England, p. 597), silk thrum-med hats "wore made with a long nap like shaggy fur."

Till, r.t. (Gen. il. 5, &c.). To cultivate; A.-S. tilian, to labour.

And the same Salomon saith, that he that travaileth and besieth him to tilye the lond schal etc breed. Chaucer, Parson's Tale.

To till, or husband the ground. Terram moliri. Baret, Alvearie, s. v.

Hereof comes it that Prince Harry is valiant; for the cold blood he did naturally inherit of his father, he hath, like lean, sterile and bare land, manured, husbanded and tilled with excellent endeavour of drinking good and good store of fertile sherris, that he is become very hot and valiant. Shakespeare, 2 Hea, IV. 1v. 3.

Tiller, sb. (Gen. iv. 2). A cultivator. A.-S. tilia.

But ere he it in his sheves shere,
May fall a weather that shall it dere,
And make it to fade and fall,
The stalks, the grains, and floures all,
That to the tiller is fordens,
The hope that he had too soons.

Chancer, Rom. of the Rose, 4339.

Tillers of the ground; free servants; & handy-crafts-men, of strong, & manly arts, as smiths, masons, carpenters, &c.; not reckoning professed souldiers. Bacon, Ess. XXIX. p. 125.

Timbrel, sb. (Ex. xv. 20; Judg. xi. 34). The Sp. tamboril, a small tambour or drum, approaches most nearly in form to this word which is from the same root as the Fr. tambourin, tambour, and our taber, tabret, which are all probably from an imitative root preserved in Gk. $\tau i\pi - \tau \omega$. E. tap, thump.

Tympan, m., a timpan, or timbrell; also a taber. Cotgrave. Fr. Dict.

Apion the famous grammarian, even hee whom Tiberius Cæsar called the cymball of the world (whereas indeed hee deserved to bee named a timbrill or drum rather, for ringing and sounding publique fame) was so vain-glorious, that he supposed all those immortalized, vnto whom hee wrote or composed any pamphlet whatsoever. Pliny's Epist. to T. Vespasian, Holland's trans.

Tire, sb. (Is. iii. 18; Ez. xxiv. 17, 23; Jud. x. 3, xvi. 8). A head-dress. The Persian tiara from which this word is supposed to be derived appears in A.-S. in the form tyr. Milton spells it tiar;

Of beaming sunnie raies, a golden tiar Circl'd his head.

P. L. 111. 635.

It may be doubted however whether it is not the same as the G. zier, an ornament. The word is of frequent occurrence.

Ne other tyre she on her head did weare, But crowned with a garland of sweete rosiere. Spenser, F. Q. II. 9, § 19.

I think,

If I had such a tire, this face of mine

Were full as lovely as is this of hers.

Shakespeare, Two Gent. of Ver. IV. 4.

Tire, r.t. (2 K. ix. 30). To attire, deck, adorn with a tire; possibly connected with the G. zieren. See Attire.

Attouré, m., ée, f., tired, drossed, attired, decked, trimmed, adorned. Cotgrave, Fr. Dict.

Tithe, r. f. (Deut. xiv. 22; Luke xvi. 17). To give the tithe or tenth of.

To tith: to take the tenth part. Decimo. Baret, Alrearie.

I tythe, I gyve, or pay the tythe of thinges. Je disme. Palagrave.

Dismer, to tythe, or take the tenth of. Cotgrave, Pr. Dict.

Title, sh. (2 K. xxiii. 17; John xix. 19, 20). A sign, inscription, or inscribed tablet; such especially as used to be carried, according to the custom of the Romans, to whom we owe the word (Lat. titulus), before those who were condemned to death, or was affixed to the instrument of their punishment.

There was not vion the toppe of the crosse the tytle of the cause wherfore he suffered. Udal's Erasmus, Mark, fol. 92 a.

Tittle, sb. (Matt. v. 18; Luke xvi. 17). Apparently a diminutive of tit, small. It is used to denote the tiniest thing possible, and in the passages quoted refers to the little points or corners by which some of the Hebrew letters are distinguished from each other.

For fear least some words should be either left out, or pronounced out of order, there is one appointed of purpose as a prompter to read the same before the pricet, out of a written booke, that he misse not in a tittle. Holland's Pliny, XXVIII. 2.

To, prep. (Matt. iii. 9; Luke iii. 8, &c.). Like the A.-S. to this preposition is used where we should employ for.' In Angle-Saxon the construction with two datives, the latter governed by to, corresponds to the Lat. double dative. For instance in the above-quoted passage, "we have Abraham to our father," is in the A.-S. version "we habbap Abraham us to fæder." The construction is common in Old English and in the northern dialects.

Thou mayst hire wynne to lady and to wyf.
Chaucer, Knight's Tale, 1291.

For he that hath the devil to his father, must needs have devilish children. Latimer, Serm. p. 41.

And in that prayer we pray for our cattle, that God will preserve them to our use from all diseases. Ibid. p. 397.

Tongue, sb. (Gen. x. 20, 31; Is. lxvi. 18, &c.). Language; by the figure metonymy.

Ye have condemned it [the Scripture] in all other common tongues. Latimer, Rem. p. 320.

Tormentor, sb. (Matt. xviii. 34). A torturer, executioner.

Thre strokes in the nek he smot hir tho
The tormentour, but for no maner chaunce
He might nought smyte hir faire necke a-tuo.
Chaucer, Second Nun's Tale, 12455.

Yet yf one should can so lyttle good, to shewe out of scasonne what acquaintance he hath with him, and calle him by his owne name whyle he standeth in his magestie, one of his tormentors might hap to breake his head, and worthy for marring of the play. Sir T. More, Rich. III. Works, p. 66 g.

There were but foure persons that could speake vpon knowledge, to the murther of the Duke of Yorke: Sir Iames Tirrel (the employed man from King Richard) Iohn Dighton, and Miles Forrest, his seruants (the two butchers or tormentors) and the priest of the Tower, that buried them. Bacon, Hen. VII. p. 123.

Torn (Mal. i. 13). Stolen.

Touching (Num. viii. 26), As touching (Gen. xxvii. 42; Matt. xviii. 19). Concerning, with regard to.

As touching the words that our Saviour Christ spake to his disciples. Latimer, Rem. p. 302.

As touching the Falerne wine, it is not holesome for the bodie, either very new, or over old; a middle age is best, and that begins when it is fifteene yeares old, and not before. Holland's Pliny, XXIII. 1.

We will adde this, in generall, touching the affection of envy. Bacon, Ess. 12. p. 35.

Touch-stone, sb. "Touch, sb. was often used for any costly marble; but was properly the basanites of the Greeks, a very hard black granite, such as that on which the Adulitic inscription, and that from Rosetta, now in the British Museum, are inscribed......It obtained the name from being used as a test for gold, thence called touchstone." Names, Glossary.

Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touck-stone, but he that hath the counterfeit. The Trunslators to the Reader.

The fifth, an hand environed with clouds, Holding out gold that's by the touckstone tried. Shakespeare, Per. 11. 2.

Shakespeure also uses 'touch' in the same sense.

O Buckingham, now do I play the touch, To try if thou be current gold indeed.

Rich. 111. 17. 2.

To-ward, prep. (A.-S. to-weard). The phrases to God-ward, 'to us-ward,' in which the subject is placed between the two parts of the preposition are obsolete. [See Ward.]

They taken here leve, and hom-ward they ryde.

To Thebra-ward, with olde walles wyde.

Chancer, Knight's Tale, 1882.

Christ is our Redoemer, Saviour, peace, atonement, and satisfaction; and hath made amends or satisfaction to Godward for all the sin which they that repent (consenting to the law and believing the promises) do, have done, or shall do. Tyndale, Ductr. Treat. p. 52.

Trace, e.t. (Ecclus. xiv. 22). To track out, follow a truck; Fr. tracer, It. tracciare, from Lat. tractus.

And bring him out that is but woman's son
Can trace me in the tedious ways of art
Aud hold me pace in deep experiments.
Shakespears, 1 Hen. IV. 111. 1.

Chaucer uses it as a substantive for a track or path.

This ilke monk lette olde thinges pace, And held after the newe world the trace. Prol. to C. T. 176 (ed. Tyrwhitt).

Trade, r.t. (Ez. xxvii. 13, 17). To traffic with; followed by the accusative of the object of traffic.

Now the Brytaines began first to paic tolles and tribute without grudging, for all wares which they traded. Stow, Annals, p. 23.

Traffickers, sb. (Is. xxiii. 8). Merchants.

Your mind is tossing on the ocean; There, where your argosics with portly sail, Like signiors and rich burghers on the flood, Or, as it were, the pageants of the sea, Do overpeer the petty traffickers.

Shakespeare, Mer. of Ven. 1. 1.

Translate, v.t. (2 Sam. iii. 10; Heb. xi. 5). To remove, transfer from one place to another; now only applied to a bishop. 'Transfer' and 'translate' are from the same root, Lat. transferre, pp. translatus. We are indebted for the word to the Vulgate, "quia transtulit illum Deus." Coverdale has "because God had taken him awaye."

Consider how muche thy solfe art beholden to God, whiche hath illumined the sytting in the shadow of death, and translating the out of the company of them (which like droken mo without a guide wandre bether and thether in obscure darkenes) hath associate the to the children of light. Sir T. More, Works, p. 16 d.

Wherefore (partly out of courage, and partly out of policie) the king forthwith banished all Flemmings (as well their persons, as their wares) out of his kingdome; commanding his subjects likewise (and by name his merchants-aduenturers) which had a resiance in Antwerpe, to returne; translating the mart (which commonly followed the English cloth) vnto Calice, and embarred also all further trade for the future. Bacon, Hen. VII. p. 130.

Translation, eb. (Heb. xi. 5). Removal; the substantive from the preceding, also derived from the Vulgate "ante translationem," which Coverdale renders "afore he was taken awaye." So in the heading of Gon. v. we read "the godlinesse and translation of Enoch."

Travail, sb. (Gen. xxxviii. 27; Ps. xlviii. 6; Is. liii. 11). Issbour, toil; applied especially to the 'labour' of a woman in childbirth. Dies connects the Fr. travail, It. travaglio, Sp. trabajo, with the Rom. travar, to hem in, stop, and traces from this the original sense of the word 'oppression.' In the general sense of 'labour' it was formerly common. Sackville thus describes Sleep;

The bodies rest, the quiet of the hart,
The travailes case, the still nights fours was hee.

Induction, fol. 2096.

For you may be sure we shall never be without battle and tracuit. Latiner, Serm. p. 360.

Let all these abuses be counted as nothing, who is he that is not sorry, to see in so many holidays rich and wealthy persons to flow in delicates, and men that live by their trusuil, poor men, to lack necessary meat and drink for their wives and their children. Ibid. p. 53.

Generally, all warlike people, are a little idle; and love danger botter then travaile. Bacon, Ess. XXIX. p. 125.

'Travel' is the modern form of the word, though that which was once labour has become pleasure.

Travail, c.i. (Gen. xxxv. 16; xxxviii. 28, &c.). To be in labour; from the preceding (Fr. travailler). Its original sense was 'to labour' generally. Thus Wiclif's carlier version of John iv. 38;

I sente you for to repe, that that so transliden not; others men transliden, and so entriden in to her translis.

In Chaucer's description of the statue of Diana (Knight's Tale, 2085) it is said;

A womman travellying was hire biforn.

In Gen. xxxv. c, we find in the ed. of 1611, "Rachel traveileth of Beniamin."

Travel, sb. (Num. xx. 14; Lam. iii. 5). Labour, toil.

Those that have iny ned with their honour, great travels, cares, or perills, are lesse subject to enuy. Bacon, Ess. IX. p. 32.

The Latin translation has labores. [See TRAVAIL.]

Trespass, v.i. (1 K. viii. 31; 2 Chr. xix. 10, &c.). To transgress, with which it is analogous both in origin and signification. (Comp. G. uebertreten; A.-S. ofer-stæppan.) The O. Fr. trespasser is literally 'to pass beyond;' hence to trespass is to overstep a boundary, and in this sense it is still used. As applied to moral actions it is obsolete.

'I am right sorry and loth,' sayd Sir Tor, 'of that gift which I have graunted you; let him make you amends in that which he has trespassed against you.' King Arthur, c. 55, Vol. 1. p. 10.

If e'er my will did trespass 'gainst his love.
Shakespeare, Oth. IV. 2.

Trespass, sb. (Gen. xxxi. 36, &c.). Transgression; from the preceding.

Not a party to

The anger of the king nor guilty of,
If any be, the trespass of the queen.

Shakespeare, Wint. Tale, II. 2.

Lay not that flattering unction to your soul,
That not your trespass, but my madness speaks.
Id. Ham. III. 4.

Troth, sb. (Marr. Serv.). Truth, good faith; A.-S. treóws.

It is a good shrewd proverbe of the Spaniard; Tell a lye, and finde a troth. Bacon, Ess. VI. p. 21.

Trow, v.i. (Luke xvii. 9). To think, believe, suppose; from A.-S. treówian to trust, G. trauen.

The kyng biholdes the vesage free,
And evermore trowed bee
That the childs scholds bee
Syr Persyvelle sonne.

Bir Perceval, 586.

The whych y trous ys for thy love and no mo. Sir Eglamour, 78.

Where lawe lacketh errour groweth,
He is nought wise who that ne troueth.
Gower, Conf. Am. 1. p. 21.

The lady trovid the traitour, and went to the ship; and when she enterid the ship, the traytour seruaunt aboods withspute. Gests Romanorum, c. 69, p. 256 (ed. Madden).

And, trow ye, we shall not find them saloep. Latimer, Serm. p. 118.

What became of his blood that fell down, from yet Id. p. 231.

True, adj. (Gen. xlii. 11). Honest; A.-S. trebee; connected with true, to trust.

And 'twere not as good a deed as drink, to turn true man and to leave these regues, I am the veriest variet that ever thewed with a tooth. Shakespears, t Hen. IV. II. 2.

The thieves have bound the true men. Ibid.

If the tag-rag people did not clap him and him him, according as he pleased and displeased them, as they use to do the players in the theatre, I am no true man. Id. Jul. Com. 1, 2.

Trump, sb. (1 Cor. xv. 52; 1 Thess. iv. 16). Trumpet; Fr. trompe.

When that I heards ferre off sodainely, to great a noise of thundering trumpes blow, As though it should have departed the skie.

Chaucer, Flower and the Leaf, 191.

Truth, of a (1 Sam. xxi. 5; Matt. xiv. 33, &c.). Truly, verily.

Try out (Ps. xxvi. 2, Pr.-Bk). To try thoroughly. Retained from Coverdale's Version.

But if it chauce that any of their men in any other countrey he maimed or killed, whether it be done by a comen or a private counsel, knowing & trying out the trueth of the matter by their ambassadours, onlesse the offenders be rendered vnto them in recompence of the iniurie, they will not be appeared. Sir T. More, Utopia, trans. Robynson, fol. 103 a.

Turtle, sb. (Cant. ii. 12). A turtle-dove.

There mighte men see many flockes Of turtles and of laverockes.

Chaucer, Rom. of the Rose, 662.

Tourterelle, f., a turtle, or turtle doue. Cotgrave, Fr. Dict.

Turks, sb. (Coll. for Good Friday). Mohammedans.

Now when we be shod, we must have a buckler; that is, faith; and this must be a right faith, a faith according to God's word: for the *Turks* have their faith, so likewise the Jews have their faith. Latimer, *Serm.* p. 504.

Peace shall go sleep with *Turks* and infidels.

Shakespeare, *Rich. II.* IV. 1.

Tush, int. (Ps. x. 6, xii. 14, Pr.-Bk.). An exclamation of scorn or impatience. It occurs frequently in Coverdale's Version. Thus in Ez. xx. 49,

Then sayde I: O Lorde, they wil saye of me: Tush, they are but fables, that he telleth.

Well, I looked on the gospel that is read this day: but it liked me not. I looked on the epistle: tush, I could not away with that neither. Latimer, Serm. p. 247.

The latter will be indged to be the better horse, and the fourme as to say, *Tush*, the life of this horse is but in the spurre, will not serue as to a wise indgemente. Bacon, *Colours of Good and Evil*, III, p. 250.

'Tushing' occurs as a substantive.

Now after a percerse kynde of judgemet (as it wer, settyng the carte before y' horses) y' flaterest & pleasest thy self in thyne owne good qualities, as though thei wer singular, & at mother manes thou makest muche suchyng, & many excepcion. Udal's Erasmus, Luke, fol. 66 a.

Twain, adj. (1 Sam. xviii. 22; Ez. xxi. 19, &c.). Two; A.-S. tietgen. Chaucer uses the forms twayne, tweyne, tweye (comp. G. zwei).

And forth they yede togider, twain and twain.

Flower and the Leaf, 295.

Till that deeth departe schal us twayne.

Knight's Tale, 1136.

The batayl in the feeld betwix hem tweyne.

Ibid. 1634.

This Palamon gan knytte his browes tweye.

Ibid. 1130.

Gret was the stryf and long bytwize hem tweys.

1bid. 1189.

After his moder quene Eleine He sende, and so between hem teriac They treton.

Gower, Conf. Am. 1. p. 176.

With the expression 'both twain,' Ez. xxi. 19, compare Gower, Conf. Am. 1. p. 275;

He hath him clensed bothe two. The body and the soule also.

I behelde ryght well boths the wayes twayns.

And mused oft whyche was best to take.

Hawes, Pastime of Pleasure, cap. 1.

Twinned, pp. (Ex. xxvi. 24 m; xxxvi. 29 m). The text of the A. V. has in both instances 'coupled,' and the reading of the margin is the literal rendering of the liebrew. In modern editions it is misprinted 'twined.' This word must not be confounded with the Old English 'twinned,' separated; from twinne to divide in two, part.

Hath nature given them eyes
To see this vaulted arch, and the rich crop
Of sea and land, which can distinguish 'twixt
The fiery orbs above and the twinn'd stones
Upon the number'd beach!

Shakespeare, Cymb. 1. 6.

U.

Unadvisedly, adv. (Ps. cvi. 33; 1 Macc. v. 67). Inconsiderately, without forethought.

All thinges that seemeth to vaine and foolishe men, in all naturall thinges to be done *vnaduisedly* or by chaunse, are not done but by His worde and prouidence. Northbrooke, *Poorc Mans Garden*, 1573, fol. 22 r.

Unawares, at (Num. xxxv. 11; Josh. xx. 9; Ps. xxxv. 8). Unexpectedly.

Like vassalage at unawares encountering The eye of majesty.

Shakespeare, Tr. and Cr. III. 2.

So we, well cover'd with the night's black mantle, At unawares may beat down Edward's guard.

Id. 3 Hen. VI. IV. 2.

Out of this conceit, Cato surnamed the censor, one of the wisest men indeed that ever lived, when Carneades the philosopher came in embassage to Rome, and that the young men of Rome began to flocke about him, being allured with the sweetnesse and maiestie of his eloquence and learning, gave counsell in open senate, that they should give him his dispatch with all speede, least hee should infect and inchaunt the mindes and affections of the youth, and at vnawares bring in an alteration of the manners and customes of the state. Bacon, Adv. of L. 1, 2, § 1.

Uncapable, adj. (Ez. xliv. c). Incapable.

I am sorry for thee: thou art come to answer A stony adversary, an inhuman wretch *Uncapable* of pity.

Shakespeare, Mer. of Ven. IV. 1.

Uncomely, adj. (1 Cor. xii. 23). Unbecoming.

Besides (to say truth) nakednesse is uncomely, as well in minde, as body. Bacon, Ess. VI. p. 20.

Uncomely, ade. (1 Cor. vii. 36). In an unbecoming manner.

Uncorruptness, sb. (Tit. ii. 7). Soundness, purity.

Uncreate, pp. (Ath. Creed). Uncreated. On this form of the past participle see COMBECRATE.

Unotion, so. (1 John ii. 20). Literally, 'ancinting,' as the word is rendered in 1 John ii. 27. It is applied to the spiritual influence of the Holy Ghost. The word still exists in its literal sense in the phrase "extreme unction," the coromony of ancinting with oil in cases of dangerous sickness, reckoned among the seven Romish sacraments.

Undersetters, sb. (1 K. vil. 30, 34). Props, supports. The verb is used by Sir T. More (Works, p. 38g), in describing the death of Rdw. IV.;

When these lordes with dinerse other of boths the parties were comme in presence, the kynge liftings vppe himselfs and endersetts with pillowes, as it is reported on this wyse said vato that.

Understanded, pp. (Art. xxlv.). Understood. Many vorbs which were formerly regular are now irregular and vice versa.

When the Lorde had thus muche sayd, because he knewe that the woordes whiche he had spoken wer not perfeictely rader-stilded of cuerie bodye...he cryed with a loude voice. Udal's Erasmus, Lube, fol. 78 a.

But this was sufficiently vaderstonded of the words resurrection or risyng agayn that wete nexts before. Erasmus, On the Creed, Eng. tr. fol. 25 b.

When these oracles were vaderstanded, the priestes prepared all things for diulne service, and the people went about the water of the lake to turne it agains. North's Plutarch, Camillus, p. 144.

Understanding, adj. (Deut. i. 13, iv. 6; 1 K. iii. 0, &c.). Used as an adjective in the sense of 'intelligent.'

Was this taken

By any understanding pate but thine?

Shakespeare, Wint. Talc, 1. 2.

On the other side, an ancient clerke, skilfull in presidents, wary in proceeding, and understanding in the businesse of the court, is an excellent finger of a court. Bacon, Ess. LVI. p. 226.

Undertake, v. i. (Is. xxxviii. 14). To be surety.

To be suretie for, to *vndertake*, to will one to doe, or deliner to a certaine man vpon the assurance of his vndertaking. Fide-iubeo. Baret, *Alvearie*, s. v. *Sure*.

Undressed, pp. (Lev. xxv. 5, 11). Uncultivated. [See Dress.]

Uneasy, adj. (2 Macc. xii. 21). Difficult.

Uneasie, damageable, hurtfull, noisome, vngainfull, vnhandsome. Incommodus.

Baret, Alvearie, s.v.

Ungracious, adj. (2 Macc. iv. 19, viii. 34, xv. 3). Graceless, wicked.

Whan he espyeth that, he gooeth his waie & taketh vnto hym seuē other spirites, more *vngracious* thā himself euer was. Udal's Erasmus, *Luke*, fol. 98 b.

Ungodlie, wicked, vngratious. Impius. Baret, Alvearie.

Wicked: vngratious: naughtie. Impius. Ibid.

Ungrations, mischiefous, vengeable, full of naughtinesse. Scelestus. Ibid.

Ungracious wretch,

Fit for the mountains and the barbarous caves,

Where manners ne'er were preach'd! out of my sight!

Shakespeare, Tw. Night, IV. 1.

I am no traitor's uncle; and that word 'grace' In an ungracious mouth is but profane.

Id. Rich. II. II. 3.

But, good my brother,
Do not, as some ungracious pastors do,
Hhow me the steep and thorny way to heaven;
Whiles, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede.

1d. Haml. L 3.

Unicorn, sb. (Num. xxiil. 22, xxiv. 8, &c.). The 'reem' of the Hebrews, of which 'unicorn' is a translation, was probably a bison. The following passage explains what the unicorn was believed to be.

The Unicorne, as Lewes Vartinian testifieth, who saw two of them in the towne of Mecha, is of the height of a young horse or colt of 30, moneths old, which is two years and a halfe olde, her hath the head of a Hart, and in his forehead he hath a sharpe pointed horne three cubites long, her hath a long necke, and a mane hanging downe on the one side of his necke, his legges are slender, as the legges of a goat, and his feete are closen much like to the goats, his hinder feete are hairy, and his haire in collour is like to a bay horse. This beast in countenance is cruell and wilde, and yet notwithstanding mixt with a certaine sweetnes or amisblenes. His horne is of a merucilous greate force and vertue against venome and poyson. The Unicorne is founde in Æchiopia, like as the Indian Asse is found in India, which bath likewise one onely horne in his forehead.

Blundevile's Exercises, fol. 260 a.

Unity, at (Ps. exxil. 3, Pr.-Bk). United; hence 'to set at unity' is 'to unite.'

I would wish they would endeavour themselves rather to be peacemakers; to counsel and help poor men; and, when they hear of any discord to be between neighbours and neighbours, to set them together at unity. Latimer, Serm. p. 486.

Unjust, adj. (Luke xvi. 8). Dishonest.

Such as indeed were never soldiers, but discarded unjust serving-men, younger sons to younger brothers, revolted tapaters and ostlers trade-talien. Shakespears, 1 //cm. / V. 17. 2.

Unlearned, adj. (Acts iv. 13; 1 Cor. xiv. 16). Untaught, illiterate.

And though the curate be unlearned, and not able to do his duty, yet we may not withdraw from him, of private authority, that thing which is appointed unto him by common authority. Latimer, Serm. p. 503.

Unlearned, without knowledge, or good letters. Illiteratus. Indoctus, Incruditus.

Baret, Alrearie, s.v.

Unmeasurable, adj. (Bar. iii. 25; Prayer of Manasses). Immeasurable.

For that in one place, God himselfe saies, that it was hee which planted the pillers which support the earth: giving vs to vnderstand (as S. Ambrose doth well expound it) that the *vnmcasurable* weight of the whole earth is held vp by the hands of the divine power. Acosta, *Hist. of the Indics*, Eng. tr. p. 10.

Common mother, thou, Whose womb unmeasurable, and infinite breast, Teems, and feeds all.

Shakespeare, Tim. of Ath. iv. 3.

Unmoveable, adj. (Acts xxvii. 41; 1 Cor. xv. 58. Immoveable.

Owen Glendor a squire of Wales, perceiuyng the realme to be vnquieted, and the kyng not yet to be placed in a sure and vn-monable seate,...so enuegled entised and allured the wilde and vndiscrete Welshmen, that they toke hym as their prince. Halt, Hen. IV. fol. 16 b.

But Ptolomie, Aristotle, and all other olde writers affirme the earth to be in the middest, and to remaine *vnmooucable* and to be in the very center of the world. Blundevile, Exercises, fol. 181 a, ed. 1594.

Thus it alone resteth *inmoucable*, whiles the whole frame of the world turneth about it: and as it is knit and vnited by all, so all rest and beare upon the same. Holland's *Pliny*, 11. 5.

Unpassable, adj. (Esth. xvi. 24). Impassable.
Impassable, that cannot be passed, unpassable.
Florio, Worlde of Worder.

Unperfect, adj. (Pa. czzziz. 16). Imperfect.

But they consyder not what God is, and how great his divine mainstie is, which is not divine in dede, if it be experfect. Musculus, Common Places, trans. Man (1563), fol. 5 b.

This is the true wisedome of a man, to knowe him selfe to be unperfect, and as I might saye, the perfection of all just men lyuing in the fleshe is unperfect. Northbrooke, Poors Man's Garden, p. 44.

Unprofitable, adj. (Matt. xxv. 30; Luke xvii. 10). Useless, good for nothing.

And for the moste parte it chaunceth, that this latter sorte is more worthye to enjoye that state of wealth, then the other be: bycause the ryche men be couctous, craftye, and exprofitable. Hir T. More, l'topia, trans. Robynson, fol. 42 a.

Thereupon, Philip being afrayed, commaunded them to cary him [Bucephalue] away as a wild beast, & altogether reprofitable. North's Plutarch, Alex. p. 719.

Unrebukeable, adj. (1 Tim. vi. 14). That cannot be rebuked, blameloss.

Unrepentance, sb. (Matt. xi. c). Impenitence.

Impenitenza, varepentance. Florio, Ital. Dict.

Unreproveable, adj. (Col. i. 22). Blameloss.

And in my selfe this covenaunt made I tho,
That right such as ye felten wele or wo,
As ferforth as it in my power lay,
Unreprovable unto my wifehood are,
The same would I felen, life or death.
Chaucer, Legend of Good Women, 601.

Furthermore, touching the warres: Dion alway shewed himselfe a captaine rerepresentle, having wisely and skilfully taken order for those things, which he had enterprised of his owne head and counsell. North's Plutarch, Dion and Brutus, p. 1079.

Irreprehensible: com. Irreprehensible, blamelome, varepreusble. Cotgrave, Pr. Dict.

Irreproueuole, enreproueuble. Plorio, Ital. Dict.

Unresistable, adj. (Is. viii. c). Irresistible.

If his golde now indaunger vs, hee will then be vnresistable. Ralegh, Guiana, p. 15.

Unright, adj. (Wisd. xii. 13). Unjust, unrighteous.

Unsavoury, adj. (2 Sam. xxii. 27). This word appears to have been forced upon our translators by the exigencies of the text, which is here corrupt. The true reading is preserved in Ps. xviii. 26, "with the froward thou wilt show thyself froward." The following passage from Baret's Alvearie will show the metaphorical meaning attached to the word at the end of the 16th century, by adopting which a certain sense is to be extracted from the clause in question.

Unsauourie, foolish, without smacke of salt, without wise-dome, that hath no grace, that hath no pleasant fashion in wordes or gesture, that no man can take pleasure in. Insulsus... $d\gamma\nu\omega\mu$ os, $d\pi\epsilon\iota\rho\delta\kappa$ a λ os, $d\nu$ a $l\sigma\theta\eta\tau$ os.

Unseemly, adv. (1 Cor. xiii. 5). In an unbecoming manner.

One will say, peradventure, you speek unseemly and inconveniently. Latimer, Serm. p. 185.

Unseemlie, after an vneomelie sort. ἀεικῶς. Messeamment, indecentement. Baret, Alvearic, s.v. Unseeming.

Unto, prep. (Num. xxxv. 25). Until.

And now thou woldest falsly ben aboute To love my lady, whom I love and serve, And evere schal, unto myn herte sterve.

Chaucer, Knight's Tale, 1145.

The Chaldees, Assyrians, Persians, Grecians and Romans, the mightiest princes on the earth, oft subdued the Jews, for-saking their God: but the Lord, their old Saviour, ever restored; them again when they sought him, unto they utterly refused Christ their Saviour. Pilkington, On Obadiah, pref. (Works, p. 205, Park. Soc.).

Unto, prep. Used like 'for' in the phrase, "Unto-

Adam also, and to his wife, did the Lord God make coates of skinnes, and cloathed them" (Gen. iii. 21). The idiom is common in the north.

Untoward, adj. (Acts ii. 40). Perverse, intractable; forward. 'Toward' is used in Buffolk of animals in the sense of 'tame, manageable.' Thus a colt is said to be 'toward.' Bacon uses 'towardness' for 'docility' (Ess. XIX. p. 79).

Thou shalt goe afore him, to prepaire mens hertes to the receiving of suche a great saluacion, leste if thesame commyng of the Lorde shoulde fynd the hertes of men slouthfully alugging, and viterly resource, the health that is now offred, might percess be turned into a manifold castyng awaie & perishing of the solle. Udal's Erasmus, Lube, fol. 16 a.

Unwitting, adv. (1 Sam. xiv. c). Unknown.

Unwittingly, adv. (Lov. xxii. 14; Joel xx. 3). Without knowing.

If I unwittingly, or in my rage, Have aught committed, that is hardly borne By any in this presence, I desire To reconcile me to his friendly peace. Shakespeare, Rich. III. II.

Up (Ps. xii. 6, Pr.-Bk.). In the phrase 'I will up' the preposition is used without the verb of motion. Instances of this omission are common.

Thei plainly menyng good feith, vp & declare at large vnto Jesus the summe of all the wholle matier, as to a straugier, and one that was ignoraunt of all that had been doorn. Udal's Erasmus, Lube, fol. 176 &

Tyburce answerde, and sayde, 'Brother dere, First tel me whider I schol, and to what man.' Chancer, Second Nun's Tale, 12231.

So 'forth' and 'in' are used by Shakespeare with the same ellipsis.

So soon as dinner's done we'll forth again, My Alcibiades.

Tim. of Ath. II. 2.

Nay, more, Some parcels of their power are forth already, And only hitherward.

Cor. 1. 2

Good nuncle, in, and ask thy daughter's blessing.

Lear, III. 2.

Upon, prep. (Gen. xxxi. c). In phrases where we should now use 'out of,' or 'in consequence of.'

It were good not to use men of ambitious natures, except it be upon necessitie. Bacon, Ess. XXXVI. p. 153.

Many examples of the same idiom will be found in Bacon's Essays.

Uprightnesses, sb. (Is. xxxiii. 15 m). "In uprightnesses" is the literal rendering of the Hebrew, for which our translators have more properly given in the text 'uprightly.'

Uprising, sb. (Ps. exxxix. 2). Rising.

The Lordes and Princes of his campe comming to waite vpon him at his *vprising*, maruelled when they found him so sound a sleepe. North's Plutarch, Alex. p. 735.

Use, v.i. (Ex. xxi. 36). To be accustomed.

So that it is, in truth of operation upon a mans minde, of like vertue, as the alchymists use to attribute to their stone, for mans bodie; that it worketh all contrary effects, but still to the good, and benefit of nature. Bacon, Ess. XXVII. p. 111.

Besides, of her own nature she ever loved privacy and a sequestered life, being of the pelican's nature, which use not to fly in flocks. Fuller, Holy State, XI. (Life of Paula).

Use, v.t. (Lev. xix. 26; 2 K. xvii. 17). To practise; as in the phrases 'use divination,' 'use enchantments,' &c.

If I may escape this misadventure I shall destroy all where I may find three faire damosels that use inchantments. King Arthur, c. 67, Vol. I. p. 128.

Use of Sarum, &c. (Intr. to Pr.-Bk.) refers to the different Liturgies in existence before the Reformation. The offices according to the Use of Sarum (Salisbury) were used in the South; those of York in the north; those of Hereford in S. Wales; and in N. Wales those of Bangor. Osmund, Bp. of Salisbury, about A.D. 1070, is said to have compiled the Use of Sarum.

Usury, sb. (Ex. xxii. 25; Lev. xxv. 36; Matt. xxv. 27). From Lat. usura, Fr. usure; it formerly denoted 'interest,' or a sum of money paid for the use of money, but is now applied to excessive and illegal exactions of that kind. Thus Bentham (Def. of Usury, Let. 11.) says,

I know of but two definitions that can possibly be given of mury. One is, the taking of a greater interest than the law allows of: this may be styled the political or legal definition. The other is, the taking of a greater interest than it is usual for men to give and take: this may be styled the moral one.

Since there must be borrowing and lending, and men are so hard of beart, as they will not lend freely, every must be permitted. Bacon, Ess. XLL p. 168.

Utmost, adj. (Num. xxii. 36, 41). Outermost.

Riccio, curled, crisped, frizled, shagged, bushic, hairie, rough, curled cipres, crispin, vnshorne veluet, the remost busks or prickles of a chesnut. Florio, Worlds of Words.

Now that part theref which is stand & next to the pill or rind, is called tow or Aurile. Holland's Pliny, XIX. 1.

Utter, r.t. (Lev. v. 1; 3 Macc. iii. c). To give out, disclose; "Simon utteret" what treasures are in the temple."

For their madnes shalbs witcred water all men as theirs was. 2 Tim. III. 9 (Tyndale).

God worketh not sins in us, but uttereth the sins which we have by the corruption of our nature, and which lie hidden in us, when and where and how it pleaseth God. Bradford, Writings (Park. Soc.), p. 321 marg.

This is the key that solveth all their arguments, and openeth the way to shew us all their false and abominable blasphemous lies upon Christ's words, and uttereth their sly juggling over the bread, to maintain antichrist's kingdom therewith. Tyndale, Answer to More, p. 240.

I am glad to be constrained to utter that Which torments me to conceal.

Shakespeare, Cymb. v. 5.

Utter, adj. (Ez. x. 5, xlii. 1). Outer; A.-S. úter.

The next daye he gaue a sore assaute againe, and with great force entered the *vtter* court of the castle. Hall, *Hen. IV*. fol. 23 b.

Achilles left that utter part where he his zeal applied, And turn'd into his inner tent.

Chapman's Homer, Il. xvi. 246.

Uttermost, adj. (Matt. v. 26). Utmost, last; A.-S. útemest; compare nethermost from A.-S. nidemest.

The Father of heaven will not suffer him to be tempted with this great horror of death and hell to the uttermost. Latimer, Serm. p. 233.

Therefore the lord called him, and cast him into prison, there to lie till he had paid the uttermost farthing. Id. p. 429.

It doth certainely belong vnto kings, yea, it doth specially belong vnto them, to have care of Religion, yea, to know it aright, yea, to professe it zealously, yea to promote it to the vttermost of their power. The Translators to the Reader.

Though the Cornish-men were become like metall often fired and quenched, churlish, and that would sooner breake then bow; swearing and vowing not to leave him, till the *vttermost* drop of their bloud were spilt. Bacon, *Hen. VII.* p. 183.

V.

Vagabond, sb. (Gen. iv. 12, 14; Ps. cix. 10). From Lat. ragalizadus, a wanderer, fugitive. The word has acquired a disreputable sense from the character of those to whom it was originally applied.

For he did not thinke he should incontinently please and gratific them in all things, though they had made him now their generall over all their ships, and so great an army, being before but a banished man, a sucubond, and a fugitive. North's Plutarch, Alcob. p. 226.

Vain, adj. In its original sense of 'empty, worthless' (Lat. ranus); of frequent occurrence (Judg. ix. 4, xi. 3; Ex. v. 9, &c.

This Andrew, a worshipfull man, and an especial frende of Picus, had by his letters goue him counseill to leave the study of philosophic, as a thing, in whiche he thought Picus to have spent tyme enough: and which, but if it were applied to y' voe of some actual besines, he judged a thig veins a vaprofitable. Sir T. More, Works, p. 140.

I trust I may not trust thee; for thy word
Is but the vain breath of a common man.
Shakespeare, K. John, 111. 1.

To laugh at gibing boys and stand the push Of every beardless vain comparative.

Id. 1 Hm. IV. 111. 2.

Valiantly, do (Num. xxiv. 18; Pa. lx. 12, exvili. 15, 16). To behave gallantly.

Then ranne agayne the .ij. noble kynges, who dyd so raliently that the beholders had great by. Hall, Hrs. VIII. fol. 78 b.

Valiantness, sb. (Ecclus. xxxi. 25). Valour, courage.

Then sodainely, one of the chiefest knights be had in all his armic called Camulatius, and that was alway maruellously

esteemed of for his valiantnesse, vntill that time: he came hard by Brutus on horsebacke, and rode before his face to yeeld himselfe vnto his enemies. North's Plutarch, Brutus, p. 1076.

Valiants, sb. (2 Sam. xxi. c). Heroes, valiant men; originally 'strong men' from Lat. valere, to be strong, whence Fr. valoir and vaillant. 'Valiant' is still used in Northumberland in its literal sense of 'strong.'

Vanities, lying (Ps. xxxi. 6). Empty falsehoods.

Whateuer also is written as touching the vertues medicinable of Lyncurium, I take them to be no better than fables, namely, that if it be given in drink, it wil send out the stone of the bladder: if it be drunk in wine, it will cure the jaundise presently, or if it be but carried about one, it will do the deed: but ynough of such fantasticall dreames and lying vanities. Holland's Pliny, XXXVII. 3.

Vaunt, v.reft. (Judg. vii. 2; 1 Cor. xiii. 4; 1 Macc. x. 70). To boast; from Fr. vanter, used reflexively sc vanter, It. vantare, and these again from Lat. vanitare used by Augustine in the same sense. All are derived from the Lat. vanus, 'empty.'

The other syde was russet veluet poudered wt gold or purpled with gold, enbrodered with a great rocke or mountayne, & a picture of an armed knyght on a courser barded, vauntynge himself vpon that hil. Hall, Hen. VIII. fol. 81 a.

Vaunting, sb. (Wisd. v. 8, xvii. 7). Boasting.

You say you are a better soldier: Let it appear so; make your vaunting true, And it shall please me well.

Shakespeare, Jul. Cas. IV. 3.

Vehement, adj. (Cant. viii. 6; Jon. iv. 8). Violent, strong; Lat. vehemens. Used now with reference to the passions, but not to the elements.

For if the daye following shall bee faire and drye, and that the bees maye issue out of their stalles, without pearlyl of rayne, or vehement wynde, in the mornynge crely he calleth them, makynge a noyse, as it were the soune of a horne, or a trumpet. Elyot, Governour, fol. 6 b.

Vengeances, so. (Ez. xxv. 17 m). The plural, in accordance with the Hubrew, not the English usage.

Wenison, sb. (Gen. xxv. 28, xxvii. 3, 5, 7, &c.). Flosh of beasts taken in hunting, game; Fr. venaison, Lat. venatio in the same sense.

So, likewise, the hunter runneth hither and thither after his game; leapeth over hedges, and creepeth through rough bushes; and all this labour he esteemeth for nothing, because he is so desirous to obtain his prey, and catch his emison. Latimer, Rem. p. 14.

Venison. Forina...Forina caro.... 6 npdypa... & Aprugna caro. Venison of a wild bore. Baret, Alcearie, a. v.

Venture, at a (1 K. xxli. 34; 2 Chr. xviii. 33). At random. The phrase was originally and properly "at aventure, or adventure."

But at arenture the instrument I toke,
And blowe so louds that all the tours I shoke,
Hawes, Pastime of Pleasure, cap. 26.

Sence that tyme, they have imagined caltrappea, harowes and other new trickes to defende the force of the horsmen, so that if the enemies at aucature runne against theyr engines, either sodeinly theyr horses be wounded with the stakes, or theyr feets hurt with the other engines. Hall, Hen. V. fol. 16 &.

He was some hilding fellow that had stolen. The horse he rode on, and, upon my life, Spoke at a venture.

Shakespeare, 2 Hen. IV. 1. 1.

In this passage the Quarto has 'at a venter;' the Folios, 'at adventure.'

Certes, I am not able to say, whether strange, forraine, and ineffable words hard to be prenounced, are more available to the

effecting of these incredible things, or our Latin words, coming out at a venture vnlooked for and spoken at random. Holland's Pliny, XXVIII. 2.

Verily, adv. (Catechism). Truly; from 'very' in its original sense. In the N. T. it is the rendering of the Heb. word 'Amen.'

And he that synneth, and verraily repenteth him in his last ende, holy chirche yit hopeth his savacioun. Chaucer, Parson's Tale.

Verity, sb. (Ps. exi. 7; 1 Tim. ii. 7; Athan. Creed). Truth; Fr. verité, from Lat. veritas.

Very, adj. (Gen. xxvii. 21; John vii. 26). In the phrases "rery and eternal God;" "rery God of rery God;" "art thou my rery son Esau?" rery has its original sense of 'true;' from Fr. rrai, O. Fr. rerai, which again are referred by Diez to the Lat. reracus, not rerax.

He that holdeth him in verray penitence, is blessed, after the sentence of Salomon. Chaucer, Parson's Tale.

Nor the flocke of cryst is not so folysshe as those heretyques bere them in hāde, that where as there is no dogge so madde, but he knoweth a very cony fro a cony carued & paynted, cryste peple yt haue reason in theyr heddys, & therto the lyght of fayth in theyr soulys, shold wene that thymages of our lady were our lady her selfe. Sir T. More, Dial. 14 a.

It could not be lost, but by the discorde of his rerye frendes, or falshed of his fained frendes. Id. Rich. III. Works, p. 60c.

We must be clothed or armed with the habergeon of very justice or righteousness. Latimer, Serm. p. 30.

He did such miracles which no man else could do but only he which was both very God and man. Id. Rem. p. 71.

This gentleman, the prince's near ally, My very friend, hath got his mortal hurt In my behalf.

Shakespeare, Rom. and Jul. 111. 1.

Westure, sb. (Gen. xll. 42; Ps. xxii. 18). Dress, clothing, garment; Lat. restis.

The courser whiche hys grace roads on, was trapped in a marurilous resture of a news denised fashion. Hail, I/en. VIII. fol. 76 a.

None of these are seene to weare any owches, or chaines of gold, but being clad with thin white vestures, they shows the countenance of mourners. Stow, Annals, p. 41.

Vex, v.l. (Bx. xxii. 21; Num. xxv. 17; Matt. xv. 22, xvii. 15; Acts xii. 1). To torment, harass, oppress; from lat. vexare, Fr. vexer. The word had formerly a stronger sense than at present; it now signifies to irritate by little provocations.

The yonger, which besides his infancie that also nedeth good loking to, hath a while hen so sore diseased vexed with sicknes. Bir T. More, Rich. 111. (Works, p. 49b).

This years master Iohn Wicliffs, sometime student in Canterbury Colledge in the Vniversitie of Oxford, parson of Lutterworth in Leicestershire, having beens resed with a palsey by the space of two yearss, died, on the last of December, and was buried at Lutterworth. Stow, Annals, p. 474.

Victual, sb. (Ex. xii. 39; 2 Chr. xi. 23). Victuals; Lat. rictualia. Compare thank and thanks.

For thei costrued with themselfes that their ritails would some fayle because of the ayre of the sea and smell of the water.

Hall, Hen. V. fol. 13 a.

In a country of plantation, first looks about, what kinds of rictuall, the countrie yeelds of it selfs, to hand. Bacon, Ess. XXXIII. p. 140.

View, r.t. (Josh. vii. 2; Ezr. viii. 15). To review, survey.

Before whose arrivall the kyng was departed from Wyndsor to Winchester, entending to have gone to Hampton and to have reced his natio. Hall, Hen. V. fol. 10 s.

Therefore, I say 'tis meet we all go forth To view the sick and feeble parts of France. Shakespeare, Hen. V. II. 4.

Vigils, sb. (Pr.-Bk.). This word, which is derived from Lat. vigiliæ, 'night watches,' is used in the Pr.-Bk. to denote the eves of certain festivals which the church directs to be solemnly observed with fasting and prayer, in imitation probably of the whole nights which our Saviour used to spend in devout exercises; though some think they took their rise from the necessity the early Christians were under of meeting in the night during times of persecution, a practice which they continued when the necessity had ceased, before certain festivals, in order to prepare their minds for a due observation of them. The actual custom of watching or spending the night in religious exercises has long ceased to be usual, though the name is still retained.

Vile, adj. (Jer. xxix. 17; Phil. iii. 21; Jam. ii. 2). Literally, cheap, worthless, contemptible; Lat. vilis.

Edward the second... was faire of bodie, but vnstedfast of manners, and disposed to lightnes, haunting the company of vile persons, and given wholly to the pleasure of the bodie, not regarding to governe his common weale by discretion and instice. Stow, Annals, p. 327.

Viol, sb. (Is. v. 12, xiv. 11; Am. v. 23, vi. 5). From Norm. viele, which is the same as A.-S. fixele, and E. fiddle. A six-stringed guitar; Sp. viguela.

Viols had six strings, and the position of the fingers was marked on the fingerboard by frets, as in guitars of the present day. Chappell, Pop. Mus. 1. 246.

Cleopatra's barge is described in North's Plutarch (Antonius, p. 980);

The poope whereof was of gold, the sailes of purple, and the owers of silver, which kept stroke in rowing after the sound of the musicke of flute, howboyes, cytherns, vyolls, and such other instruments as they played vpon in the barge.

Virtue, sb. (Mark v. 30; Luke vi. 19). Might, power; l.at. virtus, literally, manliness or that which is excellent in man; applied first to physical excellence, in the sense of courage, and then to moral excellence in the sense in which it is now commonly used. The following are examples of the former usage, which is not yet entirely obsolete.

For so astonied and asweved

Was every reriue in my heved.

Chaucer, House of Fame, 11. 42.

He bold, and comforted 'by our Lord, and by the power of his rirtue.' Latimer, Serm. p. 25.

The general end of God's external working is the exercise of his most glorious and most abundant rirtue. Hooker, Eccl. Pol. 1. ch. 1, § 4.

Or have ye choe'n this place After the toyl of battel to repose Your wearled rertue.

Milton, Par. Lost, 1. 320.

Vocation, sh. (Matt. xxii. c; Eph. iv. 1). In its original sense of 'calling' (Lat. vocatio, from vocare, i.e. to the knowledge of salvation.

We should tarry our recation till God call us; we should have a calling of God. Latimer, Rem. p. 26.

Void, adj. (Gen. i. 2; 1 K. xxii. 10). Empty; like Fr. ride. Thus in Wichif's Version of Luke xx. 10 (ed. lawis);

And in the tyme of gadering of grapis: he sente a servaunte to the tilieris: that they schulden gyue to hym of the fruyt of the vyneyerd, which besten him, and letten him go soyde.

Their hosen, cappes, & cotes, were ful of poises & H. & K. of fine gold in bullio, so that the groud could scarce apere & yet was in every voyde place spangels of gold. Hall, Hen. VIII. fol. 10 b.

Here the street is narrow: The throng that follows Cours at the heels, Of senators, of prætors, common suitors, Will crowd a feeble man almost to death: I'll get me to a place more *void*, and there Speak to great Cæsar as he comes along.

Shakespeare, Jul. Cas. 11. 4.

So Nashe (Lenten Stuffe, p. 14) speaks of "voide ground in the towne."

Volume, sb. (Ps. xl. 7; Heb. x. 7). Literally, something rolled up, a roll (Lat. volumen from volvere), as the MSS. of the ancients usually were (compare Jer. xxxvi. 2).

Voyage, sb. (Jud. ii. 19; 2 Macc. v. 1). A journey, whether by sea or land; Med. Lat. viagium or voiagium, Fr. voyage. Now restricted to the former.

This is the poynt, to speken schort and playn, That ech of yow to schorte with youre weie, In this viage, shal telle tales tweye.

Chaucer, Prol. to C. T., 784.

Yet were the greyhoundes left wyth me behynde, Whyche did me comforte in my great vyage To the toure of Doctrine, with their fawnynge courage. Hawes, Pastime of Pleasure, cap. 2.

Vulgar, adj. (Baptismal Office, &c.). From Lat. rulgaris, that which is used by the vulgus, or great body of persons in the state; not necessarily carrying with it any depreciatory meaning. The 'vulgar' tongue is simply the common language of the country.

A noble lady...hath desired & required me to trāslate & reduce this said book out of frenssh into our vulgar Englissh, to thede that it may the better be vnderstode of al suche as shal rede or here it. Caxton, Knyght of the Toure, Prol. (Herbert's Ames, I. 51).

And in this blindenesse had England still cotinued, had not God of his infinite goodnesse & botomelesse mercie reised vp vnto vs a newe Ezechias to confound all idolles, to destruie all hille altares of supersticion, to roote vp all countrefaict religions, & to restore (as muche as in so litell time maie bee) the true re-

ligion & wurship of God, yo sincere preaching of gods words, & the books of the laws, that is to sais, of Christes holy Testaments to bee read of the people in their vulgare toungue. Udal, Pref. to Lube, sig. iiij. b.

I wald prelatis, and doctouris of the law, With us lawid pepill wer nocht discontent; Thocht we in our vulgare toung did knaw, Of Christ Jesu the lyfe and testament.

Sir D. Lyndsay, The Monarchie (Works, 11. p. 351, ed. Chalmers).

For souldiers, I finde the generalls commonly in their hortatives, put men in minds of their wives and children: and I thinks the despising of marriage, amongst the Turkes, maketh the valgar souldier more base. Bacon, Ess. VIII. p. 27.

Vulgar, so. The vulgar tengue, or common language of a country.

They provided Translations into the vulgar for their Countreymen. The Translators to the Reader.

Therefore, you clown, shandon,—which is in the vulger leave,—the society,—which in the boorish is company,—of this female,—which in the common is woman. Shakespeare, As You Like It, v. 1.

W.

Wait, sh. Ambush, watch; like Fr. guet. It occurs in the phrases 'laying of wait' (Num. xxxv. 20), 'lie in wait.'

That the spittle of a fasting man slayeth corports and adders, and is venim to venomous beasts, as sayth Rasilius super illud verbum in exameron: He shall bruse thyne head, and thou shall lie in a waite upon his beeles and steppes. Batman sppon Barthelomes, fol. 46 b (ed. 1582).

Wait upon, v.t. (Pa. exxiii. 2). To watch, attend.

After his souldiers had heard his oration, they were all of them pretily cheared againe, wondering much at his great liberality, and waited vpon him with great cries when he went his way. North's Plutarch, Brutus, p. 1074.

Comets, out of question, have likewise power and effect, over the grosse and masse of things: but they are rather gazed upon, and waited upon in their iourney, then wisely observed in their effects; specially in their respective effects. Bacon, Ess. LVIII. p. 233.

It is a point of cunning; to wait upon him, with whom you speake, with your eye; as the Iesuites give it in precept; for there be many wise men, that have secret hearts, and transparant countenances. Id. Ess. XXII. p. 92.

Serv. There is a gentleman At door would speak with you on private business.

Clarange. With me?

Serv. He says so, and brings haste about him.

Clarange. Wait on him in.

Beaumont and Fletcher, The Lovers' Progress, II. 1.

See quotation from Coverdale under WEALTH.

Wake, v.i. (Mal. ii. 12m). To watch.

Wanton, sb. (Prov. vii. c). One dissolute or licentious: etymology uncertain.

A man shall see, where there is a house full of children, one or two, of the eldest, respected, and the youngest made wantons. Id. Ess. VII. p. 24.

Wantonness, sb. (Rom. xiii. 13; 2 Pet. ii. 18). Licentiousness, dissolute living.

I rather will suspect the sun with cold Than thee with wantonness.

Shakespeare, Mcrry Wives, IV. 4.

If he outlive the envy of this day, England did never owe so sweet a hope, So much misconstrued in his wantonness.

Id. 1 Hen. IV. V. 2.

Of Paracolsus Fuller says (Holy State, B. L c. 3, p. 53, ed. 1652),

Guilty he was of all vices but westerness; and I find an honest man his compurgatour, that he was not given to women.

War, r. i. (Josh. xxiv. 9). To make war.

Morgan, the eldest sonne of Dame Gonorilla, claimed Brytain, and warred on his nephewe Cunedagius, that was king of Camber (that nowe is Wales) & of Cornwall. Stow, Anada, p. 15.

Ward, adv. Used as a termination to denote motion towards a place; "to-ward," signifying "with regard to," when used of an action, and "towards" when actual direction is indicated. Thus "to us-ward" (Pa xl. 5; Eph. l. 19; 2 Pet. iii. 9), "to thee-ward" (1 Sam. xix. 4), "to youward" (2 Cor. xiii. 3; Eph. iii. 2), "to the mercy-scatward" (Ex. xxxvii. 9). It occurs frequently in Udal's Erasmus:

Whiche where vato the worldwards they were reputed for abioutes, yet neutrinoises had a perfeict sele of godly denotion in theyr breates. Luke, fol. 33 a.

Jorus...begā to take his journey to Jewrymard. Id. Mark, fol. 59 b.

Who so ever, saith he, putteth awaye his wife, and maryeth an other, committeth advoutrys to herward. Agayne if the wyfe foreake the husband, and marye an other, she committeth advoutry to her former husbandward. Id. Mark, fol. 63 b.

Ward, sh. (Gen. xl. 3, 4, 7, xli. 10, &c.). Guard, prison; A.-S. weard.

To commit one to ward, or prison. In custodiam traders. Baret, Alecaric, s. v.

I know, ere they will have me go to word,
They'll pawn their swords for my enfranchisement.
Shakespeare, 2 Hen. VI. v. r.

Ware, sb. (Neh. x. 31, xiii. 16, &c.). Merchandise; A.-S. waru.

The craftsman, or merchantman, teacheth his prentice to lie, and to utter his wares with lying and forswearing. Latimer, Serm. p. 500.

Ware, adj. (Acts xiv. 6; 2 Tim. iv. 15). Aware; literally wary, cautious; A.-S. $w \acute{e} r$, connected with G. warten, E. ward, guard.

And as I stood and cast aside mine eie,
I was ware of the fairest medler tree,
That ever yet in all my life I sie.
Chaucer, Flower and Leaf, 86.

The darke had dimd the day ere I was ware. Sackville, Induction, fol. 206 a.

But rather he intendeth to spy such a time that no man shall be ware of him. Latimer, Rem. p. 60.

Ware (Luke viii. 27). Past tense of wear.

Warfare, go a (1 Cor. ix. 7). The 'a' in this phrase appears to be used as in the expressions 'a coming' (Luke ix. 42), &c.

In January following, the kyng came to Paris, and to appease Gods wrath, he goeth a pylgrymage to divers sainctes, with an vncredible numbre and concourse of people. Sleidan's Commentaries, trans. Daus, fol. 120a.

Nothing but to show you how a king may go a progress through the guts of a beggar. Shakespeare, Haml. IV. 3.

Warranty, sb. (Art. xxn.). Guarantee, security, confirmation; Du. waarande, Fr. garantie, the root of which is the same as that of the A.-S. warian, and E. ware.

Washpot, sb. (Ps. lx. 8, cviii. 9). A vessel for washing in.

Wasteness, sb. (Zeph. i. 15). Devastation.

Waster, sb. (Prov. xviii. 9; Is. liv. 16). A spendthrift, destroyer.

Some putten bem to the plough, Pleiden ful selde, In settynge and sowynge Swonken ful harde, And wonnen that wastours With glotonye destruyeth.

Piere Ploughman's Fig. 43.

A destroier, a conqueror, or waster of a countrie. Populator. Baret, Alvearie, s. v. Destroie.

A waster, spoiler, or destroler. Vastator. Ibid.

Wasting, sb. (Is. lix. 7, lx. 18). Devastation.

A westing: a destroying by coquest: a pilling, or robbing of a countrie. Populatus. Baret, Alvearie, s. v. Destroic.

Watch, so. Before the captivity the night was divided into three parts or watches; the first watch occurs in Lam. ii. 19; the middle watch Judg. vii. 19; and the morning watch Ex. xiv. 24. These probably varied in length according to the time of year. In Matt. xiv. 25 a fourth watch is mentioned, having been introduced among the Jews by the Romans. Watch and cruke are the same word; hence a watch is the portion of time during which one watches or remains awake.

Neither may the citizens fortifie the towns, nor was red waxe in their publike scales, nor winds a horne in their night watches, as other cities doe. Moryson, Itinevery, p. 7.

Watching, pr. p. (Luke xii. 37\ Waking, awake. Of those who are struck by lightning Pliny says;

He that is stricken watching, is found dead with his sice winking and close shut; but whoseeuer is smitten sleeping, is found open sied. Holland's Pliny, 11. 54.

Watching, st. (2 Cor. vi. 5, zi. 27). Wakefulness, aleeplessness.

It is reported, that the Thasiens do make two kinds of wine of contrarie operations; the one procures sleep, the other watching. Holland's Pliny, XIV. 18.

Water brooks, sb. (Ps. xlii. 1), and Water springs, sb. (Ps. cvii. 33, 35). In these compounds, the word 'water,' which is apparently redundant, is literally from the Hebrew.

Waterflood, sb. (Ps. lxix. 15). A flood.

In the moneth of May, namely on the second day, came downe great water flouds, by reason of sodaine showres of haile and raine that had fallen, which bare downe houses, yron milles, the provision of coales prepared for the said milles, it bare awaie cattell, &c. in Sussex and Surrey: to the great losse of manie. Stow, Annals, p. 1277.

Wax, v.i. (Ex. xxii. 24; Lev. xxv. 47; I Sam. iii. 2, &c.). To grow; A.-S. weaxan, G. wachsen, probably connected with the Gr. αξέιν, αξάνειν, and Lat. augere.

Al so wroth as the wynd Weex Mede in a while.

Piers Ploughman's Vis. 2033.

Biholde ye the lilies of the feeld hou thei wexen, thei traveilen not neither spynnen. Wiclif, Matt. vi. 28 (ed. Lewis).

And othere seed is felden among thornes, and thornes wexen up and strangliden hem. Id. Matt. xiii. 7.

Certainly, if a man will keep but of even hand, his ordinary expences ought to be, but the halfe of his receipts; and if he thinke to waxe rich, but to the third part. Bacon, Ess. XXVIII. p. 116.

Waxen, pp. (Gen. xix. 13; Lev. xxv. 39). Grown; A.-S. weaxen: the past participle of the preceding.

Way, sb. (Gen. xvi. 7; 1 Sam. vi. 12; Mark x. 32, &c.). Road. Mr Grove (Smith's Dict. of the Bible, Art. "Way") has pointed out that many passages would be made clearer by substituting 'road' for 'way.'

For thei would goe walkyng vp and down in their philacteries: thei would stade praising in the open stretes where soon-drie waies mete. Udal's Erasmus, Luke, fol. 115 a.

But all the waies he kept, by which his for Might to or from the citie, come or go.

Fairlax, Tamo, III. 65.

Neither is it ill aire onely, that maketh an ill seat, but ill seayes, ill markets; and, if you will consult with Momus, ill neighbours. Becon, Ess. XLV. p. 180.

In Chaucer 'way' is opposed to 'street,' as a country road to the street of a town.

I schal him seeke by way and eek by strete.

Pardoner's Tale, 14109.

Way, sb. Luke x. 3; John xi. 46). The phrases "go your ways," and "come your ways," are still common in Yorkshire; the former is used to a troublesome person whom you want to get rid of, the latter enticingly to one whom you wish to induce to come near. They were once of frequent occurrence.

Beho kyst hir sone, and hom sche goth hir weys. Chauser, Man of Law's Tale, 4805.

Come your waies (saieth he) for now are all thynges in a readinesse. Udal's Erasmus, Luke, fol. 117 a.

He declared to his friend that he was never guilty in the murdering of the man: so he went his ways. Latimer, Serm. p. 191.

When Aire to Calder calls, and bids her come her wayes.

Drayton, Polyelbion, XXVIII. 76.

'Ways' in this case is probably the old genitive. Compare the Gorm. 'er sog seines Weges,' 'he went his ways.'

'Went his way' (Gen. xviii. 33, xxiv. 61).

Theseus who would not liue idlely at home and doe nothing, but desirous therewithall to gratifie the people, sent his way to fight with the bull of Marathon. North's Plutarch, Theseus, p. 7.

'By the way' = on the road (Gen. xlii. 38, xlv. 24; Josh. v. 4; Luke x. 4, &c.).

And trewely, thus moche I wol yow say,
My newe wif is comyng by the way.

Chaucer, Clerk's Tale, 8681.

For when a man rideth by the way, and cometh to his inn, and giveth unto the hostler his horse to walk, and so he himself sitteth at the table and maketh good cheer, and forgetteth his horse; the hostler cometh and saith, 'Sir, how much bread shall I give unto your horse?' He saith, 'Give him two pennyworth.' I warrant you, this horse shall never be fat. Latimer, Serm. p. 395.

Way, sb. (Acts xix. 9, 23). Used metaphorically for a course of life.

Hear me, Sir Thomas: you're a gentleman Of mine own way; I know you wise, religious. Shakespeare, Hen. VIII. V. 1.

Men of his way should be most liberal.

Ibid. 1. 3.

Have these my daughters reconciled themselves, Abandoning for ever the Christian way, To your opinion?

Massinger, Virgin Martyr, I. 1.

Wayfaring, adj. (Judg. xix. 17; 2 Sam. xii. 4; Is. xxxiii. 8, xxxv. 8). Travelling; A.-S. wegférende, from faran, G. fahren, to fare, travel.

A traueller by the waie: a waifaring man. Viator...δδίτης. Voiagier, viateur. Baret, Alvearie, s. v. Trauell.

Moreover for the refreshing of waifaring men, he ordained cups of yron or brasse, to be fastned by such cleare wels and fountaines as did runne by the waies side. Stow, Annals, p. 91.

Waymark, sb. (Jer. xxxi. 21). A guide-post.

Ways, sb. (Lev. xx. 4; Num. xxx. 15; 2 Chr. xxxii. 13). The phrase "any ways" is equivalent to "any wise" (i.e. in any manner), of which it is possibly a corruption. Latimer uses 'other ways' for 'otherwise':

We may not put God to do any thing miraculously, when it may be done other ways. Serm. p. 505.

Bacon uses 'no wayes' for 'in no way' (Ess. x. p. 38, xxii. p. 95).

Wealth, sb. (2 Chr. i. 12; Pa. cxii. 3; Litany). Weal, or well-being generally, not as now applied exclusively to riches. In this sense it is used in the Litany, "In all time of our tribulation, in all time of our wealth;" and "commonwealth" is "common weal," bonum publicum.

But, fye on that servant which for his maister's wealth Will sticke for to hazarde both his lyfe and his health. Udal, Roister Doister, IV. 1.

Somwhat (as menne demed) more faitly the he y wer hartely minded to his well. Sir T. More, Rick. III.; Works, p. 37 g.

What office secure thou hast, wayte vpon it, and execute it, to the mayntenance of peace, to the welch of thy people. Coverdale's Prologe.

Wealthy, adj. (1's. lxvi. 12; exxiii. 4, Pr.-Bk.). Prosperous, well to do. Boo WEALTH.

As for this same ryche and welthis cites of whiche the Jewes at this present take an high pryde, and in whiche their their their their to bee kynges followes: shall bee even from the foundation destruied by the Gentiles. Udal's Erasmus, Luke, fol. 158 a.

Wedlock, to break (Ecclus, zxiii, 18). To commit adultery; like Germ. she brecken.

And he sayeth vnto them: whosever putteth away his wyfe, and marieth an other, breaketh wedlock, to herward. Udal's Erasmus, Mark x. 11.

Ween, v.i. (2 Maco. v. 21). To think, imagine. A.-S. scénan.

Wern you of better luck, I mean in perjured witness, than your master, Whose minister you are, whiles here he lived Upon this naughty earth!

Shakespeare, Hen. VIII. v. 1.

Weening to redeem And have install'd me in the diadem.

Id. 1 Hen. VI. II. 5

Well, adv. in the phrase 'well-nigh' (Ps. lxxiii. 2) for 'very near.'

O wicked, wicked world! One that is well-nigh worn to pieces with age to show himself a young gallant! Shakespeare, Merry Wives, II. 1.

'Well near' was also used in the same sense.

His pulse did scant beat, and his sences were wel neare taken from him. North's Plutarch, Alex. p. 727.

Well, sb. (Cant. iv. 15; John iv. 14). The force of these passages is greatly increased by remembering that 'well' (A.-S. wyl, well) originally signified a spring or fountain.

It springeth up as doth a welle, Which may none of his stremes hide, But renneth out on every side.

Gower, Conf. Am. 1. 293.

Here from when scarce I could mine eyes withdrawe That fylde with tears as doth the springing well.

Sackville, Induction, fol. 212 b.

Well, in the phrases 'well is him' (Ecclus. xxv. 8, 9. 'well is thee' (Ps. cxxviii. 2, Pr.-Bk.), for 'it is well with him or thee.'

He loved hir so, that wel him was therwith.

Chaucer, Nun's Priest's Tale, 16362.

And wel was him, that therto chosen was.

Id. Knight's Tale, 2111.

Well favoured, adj. (Gen. xxix. 17, xxxix. 6, xli. 2, &c.). Good-looking, handsome. Used generally of beauty of face. [See Favour.]

Then to her yron wagon she betakes,

And with her beares the fowle wel-favoured witch.

Through mirkesome aire her readie way she makes.

Spenser, F. Q. 1. 5, § 28.

Well liking, adj. (Pa. xcii. 13, Pr.-Bk.). In good condition. See Lixing.

At that time, the poor was wonderfully preserved of God; for after man's reason they could not live, yet God preserved them, insomuch that their children were as fat and as well-liking, as if they had been gentlemen's children. Latimer, Serm. p. 527.

Moreover, this is observed in perusing the inwards of beasts, that when they be well liking, and do presage good, the heart hath a kind of fat in the vamout tip thereof. Holland's Pliny, 21. 37.

Wellspring, sb. (Prov. xvi. 22, xviii. 4). A spring, or fountain; A.-S. eroll-geopring.

In the wilderness also there shall be well-springs. Is, xxxv. 6, quoted by Latimer, Rem. p. 72.

The word of God is truth: but God is the only well-spring of truth: therefore God is the beginning and cause of the word of God. Bullinger, Decades, 1, 38.

Wench, sb. (2 Sam. xvii. 17). A girl; applied generally to one of low birth. Derived from a root of which A.-S. wencle is the diminutive (compare Sc. muckle and E. much).

Lord, lady, grooms and weache.

Chaucer, House of Fame, 1. 98.

I am a gentil womman, and no weache.

Id. Merchant's Tale, 10076.

Leontiscus, says Pliny (Holland's trans. xxxv. 11),

Painted also a minetrel wrack playing vpon a Paaltry, and seeming to sing to it; which was thought to be a daintie piece of works.

What, pr. used for 'why,' like Lat. quid.

But what mention were three or fours vacs of the Scripture, whereas whatsoever is to be believed or practised, or hoped for, is contained in them? The Translators to the Reader.

Bru. But since he hath Served well for Rome,—

Cor. What do you prate of service?

Shakespeare, Cor. III. 3.

Alas, what need you be so boisterous-rough? I will not struggle, I will stand stone-still.

Id. K. John, IV. 1.

But what should I speake of these painters, when as Apelles surmounted all that either were before, or came after. Holland's Pliny, xxxv. 10.

What, pr. (Num. xxvi. 10; Job vi. 17; Ps. lvi. 3). In the phrase 'what time' = at what time, for 'when.'

Therefore let our king, what time his grace shall be so minded to take a wife, choose him one which is of God; that is, which is of the household of faith. Latimer, Serm. p. 94.

What time the shepherd, blowing of his nails, Can neither call it perfect day nor night.

Shakespeare, 3 Hen. VI. 11. 5.

He shall conceal it Whiles you are willing it shall come to note, What time we will our celebration keep According to my birth.

Id. Tw. Night, 1v. 3.

Shakespeare uses 'which time' for 'at which time' in the same way:

Which time she chanted snatches of old tunes.

Haml. IV. 7.

What man (Ps. xxv. 12, xxxiv. 12). Who.

And what man is i-wounded with the strook Schal never be hool, til that you lust of grace To strok him with the plat in thilke place Ther he is hurt.

Chaucer, Squirc's Tale, 10474.

What time as (Ps. lxxxi. 7, cv. 13, Pr.-Bk.). When.

When as (Matt. i. 18). When.

But leaving all these reasons, it seemes that the Moone is sufficient in this case, as a faithfull witnesse of the heaven it selfe,

seeing that her colypse happens, but when as the roundnesse of the earth opposeth it selfe diametrally betwixt her and the sunne, and by that meanes keepes the sunne-beames from shining on her. Acceta, Hist. of the Indies, Eng. tr. p. 6.

And now by night, when as pale leaden sleepe Vpon their eye-lids beauily did dwell.

Drayton, Barons' Wars, II. 4 (ed. 1619).

The first line was altered from the ed. of 1605, where it stood thus:

Where now by night, even when pale leaden alocpe.

See quotation from Holland's Pliny under WHAT.

Where, sb. Place.

As for example, if we translate the Hebrew or Greeke word once by Purpose, never to call it Intent; if one where Iourneying, never Transiting; if one where Thinks, never Suppose; if one where Pains, never Ache &c. The Translators to the Reader.

Bid them farewell, Cordelia, though unkind: Thou least here, a better where to find.

Shakespeare, K. Lear, L. 1.

See quotation from Sackville under Tasta.

Where-through, adv. Through which.

Three are the two golden pipes, or rather conduits, where-through the cliue branches emptie themselves into the golde. The Translators to the Reader.

Whereunto, ade. (Acts v. 24; Priest's Exh.). Unto which; and so, for what purpose, to what end. As the compounds formed by profixing there- to prepositions, thereby, thereof, &c. may generally be replaced in modern language, by by it, of it, &c.; those which are formed with schere, such as schereby, schereof, &c. may be replaced by by which, of schich, &c.

Now when Andrew heard wherevento Christ was come, he forwook his master John, and came to Christ. Latimer, Rem. p. 15.

Whet, pp. (Ps. lxiv. 3, Pr.-Bk.). Sharpened.

Whether, pr. (Matt. xxi. 31). Which, of two; Mæso-Goth. hvathar, A.-S. hwæser, used, like the Icel. hvort and Sans. kataras, when the question is of two things or persons. The following passages illustrate the usage.

And weber of hem also lengure were alyue, Were oper's eyr, bote he adde an eyr by hys wyue. Robert of Gloucester, p. 424.

And thus byhote I yow withouten fayle
Upon my trouthe, and as I am a knight,
That whethir of yow bothe that hath might,
This is to seyn, that whethir he or thou &c.
Chaucer, Knight's Tale, 1858.

Chesith yourself which may be most pleasunce And most honour to yow and me also, I do no fors the whether of the tuo. Id. Wife of Bath's Tale, 6816.

Whether of both he shall attempt I am ready to releue them, and if he doe nether, then doe I hope to sett these parts freer and in better securitie then their were these vij yeres. Leycester Correspondence, p. 262.

It shall be tried before we do depart,

Whether accuseth other wrongfully.

Heywood, I Ed. IV. 11. 3.

Whetter, sb. (Gen. iv. 22 m). A sharpener; from A.-S. hwettan, G. wetzen, to sharpen. Richardson quotes from Beaumont and Fletcher (Valentinian, IV. 1);

No more; I have too much on't, Too much by you, you whetters of my follies, Ye angel-formers of my sins, but devils! Where is your cunning now?

Which, pr. (Lord's Prayer). Commonly used for the relative who, applied to persons: A.-S. hwile, O.H.G. huëlîh, Mæso-Goth. hvêleiks, literally who-like. The G. welch and Sc. whilk are other forms of the word.

And al alone, save couly a squyer, That knew his pryvyté and al his cas, Which was disgysod povrely as he was.

Chaucer, Knight's Tale, 1414.

Whosever leveth God, will love his neighbour, which is made after the image of God. Latimer, Serm. p. 338.

While, sb. Time; A.-S. hacil. Of the Seventy, our Translators say,

They did many things well, as learned men; but yet as men they stumbled and fell, one while through oursight, another while through ignorance. The Translators to the Reader.

All dinner-while he talked of these affaires: but I and diners others marked with what appetite those that rate at the table dined. Philip de Commines, trans. Danett, p. 176.

Season your admiration for a while With an attent ear.

Shakespeare, Heml. 1. 2.

Whiles, adr. (Matt. v. 25). While. It is the genitive sing, of while, which was originally a substantive, used adverbially. Compare needs and others. In Gothic -is is a common adverbial termination, and in Icelandic also the genitive expresses an adverbial sense (Rask, Icel. Gr. p. 165, tr. Dasent). So also -is is the common termination of advertis formed from nouns.

The wonded knyghte hym downe sett, And for his wyle full sare he grett, While he thairs schipe might see.

Sir Isumbres, 357.

Look round about you, and whiles you quake at the plagues so natural to our neighbours, bless your own safety and our God for it. Adams, Devil's Banquet, p. 248.

Buch men as he be never at heart's ease,

Whiles they behold a greater than themselves.

Shakespeare, Jul. Com. 1. 2.

Whirlpool, so. (Job xli. 1 ss). Perhaps the cachalot or sperm-whale, which is distinguished from its congenera by its peculiar manner of blowing.

The fish also called Musculus Marinus, which goeth before the whale or whirlpoole as his guid, hath no teeth at all. Holland's Pliny, XI. 37.

The Indian sea breedeth the most and biggest fishes that are: among which, the whales and whirlepooles called Balænæ, take vp in length as much as foure acres or arpens of land. Id. 1x. 3.

In the French ocean there is discovered a mighty fish called Physeter, [i. a whirle-poole] rising vp aloft out of the sea in manner of a columne or pillar. Id. 1x. 4.

Tinet: m. The Whall tearmed a Horlepoole, or whirlepoole. Cotgrave, Fr. Dict.

Whisperer, sb. (Prov. xvi. 28; Rom. i. 29). A secret informer.

Now this Doeg being there at that time, what doeth he? Like a whisperer, or man-pleaser, goeth to Saul the king, and told him how the priest had refreshed David in his journey, and had given unto him the sword of Goliath. Latimer, Scrm. p. 486.

But yet their trust towards them, hath rather beene as to good spialls, and good whisperers; then good magistrates, and officers. Bacon, Ess. XLIV. p. 179.

Whispering, sb. (2 Cor. xii. 20). Secret and malicious information.

Whit, sb. (1 Sam. iii. 18; John vii. 23, xiii. 10; 2 Cor. xi. 5). A.-S. wiht, literally, thing. The word enters into the composition of aught (O. H. G. éowiht, A.-S. âciht) and naught, A.-S. ná-wiht. What in somewhat is the same, and is used by itself in Wiclif (John vi. 7); "that eche man take a litil what." Sir T. More (Works, p. 37 f) uses 'muche what.'

Frende and foo was muche what indifferet.

One garmente wyl serue a man mooste commenlye ij. yeares. For whie shoulde he desyre moo? seinge yf he had the, he should not be the better hapte or couered from colde, neither in his apparel anye whitte the complex. Sir T. More, Utopia, trans. Robynson, fol. 62 b.

Neither do I see or perceyue ony white at all, what laude or prayse I shall gete by this my laboure. Erasmus, On the Creed, Eng. tr., Pref.

Mahomet cald the hill to come to him, againe, and againe; and when the hill stood still, he was never a whit abashed, but said; If the hill will not come to Mahomet, Mahomet wil go to the hil. Bacon, Ess. XIL p. 45.

Whit is used adverbially like A.-S. wihte, at all.

White, r.t. (Matt. xxiii. 27; Mark ix. 3). To whiten. 'Whited' is the A.-S. heited from heitian.

Whited: appareled in white. Albatus... heheveupdres. Vesta de blanc. Baret, Alverrie, s. v.

Blanchi: m. ie: f. Blanched, whited, whitened. Cotgrave, Fr. Dict.

Who, used as an indefinite pronoun, like the Latin quis.

No the first Christened Emperour...got for his labour the name Pupillus, as who would say, a wastefull Prince, that had neede of a Guardian, or ourseer. The Translators to the Reader.

She hath hem in such wise dannted, That they were, as who saith, enchaunted.

Gower, Conf. Am. 1. p. 285.

As who should say, here no cost can be too great. Latimer, Norm. p. 37.

There is neither mean nor measure in making new holidays, as who should say, this one thing is serving of God, to make this law, that no man may work. Ibid. p. 5s.

And speaking it, he wistly look'd on me;
As who should say, 'I would thou wert the man
That would divorce this terror from my heart.'
Shakespeare, Rich. II. V. 4.

Who (Acts xxi. 37). The construction in this passage is archaic. Compare the following:

The Lacedemonians wished for him often when he was gone, and sent divers and many a time to call him home: who thought

their kings had but the honour and title of kings, and not the vertue or maiestie of a prince, wherby they did excell the common people. North's Plutarch, Lycurgus, p. 46.

About this time Sir Iohn Froisart Chanon of Chimay in the Earledome of Heynault, as himselfe reporteth, came into England. he demaunded of Sir William Lisle (who had been with the King in Ireland) the manner of the hole that in Ireland is called Saint Patricks Purgatory, if it were true that was said of it, or not: who answered, that such a hole there was, and that himselfe and another knight had been there while the king lay at Dubline. Stow, Annals, p. 499.

Who. With the construction in the phrase 'I know thee who thou art' (Mark i. 24; Luke iv. 34), compare Shakespeare, Lear, I. I.

I know you what you are: And like a sister am most loath to call Your faults as they are named.

Whole, adj. (Josh. v. 8; Matt. ix. 12; Luke vii. 10). Hale, healthy, sound; A.-S. hál.

Right so men gostly in this mayden free Seen of faith the magnanimité, And eek the clerness *hool* of sapience, And sondry werkes, bright of excellence. Chaucer, Second Nun's Tale, 12039.

And therfore, if ye wil truste to my counseil, I schal restore you youre doughter hool and sound. Id. Tale of Melibeus.

I had else been perfect,

Whole as the marble, founded as the rock.

Shakespeare, Mach. III. 4.

Mass, 'twill be sore law, then; for he was thrust in the mouth with a spear, and 'tis not whole yet. Id. 2 Hen. VI. IV. 7.

A piece of work that will make sick men whole.

Id. Jul. Cas. II. 1.

Wholesome, adj. (Ps. xx. 6, Pr. Bk.; Prov. xv. 4; I Tim. vi. 3). Healthy, healing, health-giving, salutary;

(i. heileam, Sc. haileame. The root of course is the same us that of heal, hale, hail.

The Lords therefore, who had with onely touchyng healed the man that had the dropsie, was versi desirous to cure these mennes disease also, with y' medicine of Aclsoms woordes and doctrine. Udal's Erasmus, Luke, fol. 115 a.

In Chaucer's Tale of Melibeus, Prov. xvi. 24 is thus alluded to:

I se wel that the word of Salamon is soth; he seith, that the wordes that ben spoken discretly by ordinaunce, been hony-combes, for thay geven swetnes to the soule, and holsomers to the body.

Whosesoever, pr. (John xx. 23). Of whomsoever.

Whose, pron. (Prov. xxv. 14, &c.). Whoever.

And that's the wavering commons: for their love Lies in their purses, and whose empties them By so much fills their hearts with deadly hate.

Bhakespeare, Rich. II. 11. 1.

And who so is out of hope to attains anothers vertue, will seeke to come at even hand, by depressing an others fortune. Bacon, Ess. 13. p. 30.

Whot, adj. (Dout. ix. 19). Hot; so printed in the ed. of 1611.

And heare ale of Halton I have,
And whotte meate I hade to my hier.

Chester Plays, 1. p. 123.

Wiliness, sb. (Ps. x. 2, Pr. Bk.). Cunning, from A.-S. wile, wile, craft.

For whyle thei does with their subtile sydynesse striue against the purpose & wearkyng of God: thei haue boths bewraied their owns foolishenesse, & also vnawares renoumed the sapienes of God. Udal's Erasmus, Luke, fol. 12 &.

Will, v. t. (Mark vi. 25; Rom. iz. 16; Tit. iii. 8). To desire, wish, A.-S. willow.

Then he sent into the city to his friends, to will them to come vnto him. North's Plutarch, Aratus, p. 1084.

For in evill, the best condition is, not to will; the second, not to can. Bacon, Ess. XI. p. 40.

For it is common with princes, (saith Tacitus) to will contradictories. Id. Ess. XIX. p. 77.

Will-worship, sb. (Col. ii. 23). A literal rendering of the Greek $\dot{\epsilon}\theta\dot{\epsilon}\lambda o\theta\rho\eta\sigma\kappa\dot{\epsilon}la$. The Geneva version has "voluntarie religion," and in the margin "such as men haue chosen according to their own fantasie."

Wimple, sb. (Is. iii. 22). A covering for the neck; A.-S. winpel. It occurs in Chaucer's description of the Prioress (Prol. to C. T. 151);

Ful semely hire wymple i-pynched was.

And of the Wif of Bathe it is said;

Uppon an amblere esely sche sat, Wymplid ful wel, and on hire heed an hat.

Ibid. 472.

Gower (Conf. Am. L. p. 326) describes Thisbe's flight from the lion.

And she tho fledde away, So as fortune shulde falle, For fere and let her wimpel falle Nigh to the wel upon therbage.

For she had layd her mournefull stole aside, And widow-like sad wimple throwne away. Spenser, F. Q. I. 12, § 22.

iii. 8). To gain, which is

Win, v. t. (Prov. xi. 30; Phil. iii. 8). To gain, which is radically the same word. The A.-S. winnan is, originally, to contend, labour; hence, to gain by labour. Bacon (Ess. L. p. 204) says of books;

For they teach not their owne use; but that is a wisdome without them, and above them, won by observation.

Winebibber, &. (Prov. zxiii. 20; Matt. xi. 19; Luke vii. 34). A drunkard.

Now who knoweth not, that short sleepes agree not to those that drinks meere wine, neither will they serve their turne: also when as he contested with Agamemnon, and reviled him, at the first word hee gave him the tearms elroßepes, wine-bibber or drunkard; as if drunkennesse and wine-bibbing were the vice which his heart abhorred most. Holland's Plutarch, Morals, p. 720.

See BIBBER.

Wine fat, so. (Is. Ixiii. 2; Mark xii. 1). The vat or vce-sel into which the liquor flows from a wine-press. See Fat.

By which meanes the Delphians had respite to lay for themschool, and manned the towns by the helps of their neighbours, or over the Frenchmen could be called from the wise fat to the standard. Stow, Annals, p. 17.

Wink, r. i. (Acts xvii. 30). To connive; A.-S. wincian, literally, to close the eyes.

Were it not better for us, more for estimation, more meeter for men in our places, to out away a piece of this our profit, if we will not out away all, than to wisk at such ungudliness. Latimer, Serm. p. 53.

To winke with the cise, to make as though we did not see and perceive some thing: to beare patiently, to let it passe as though we knew nothing. Connivos. Baret, Alrearie, s. v.

I know my envy were in vain, since thou art mightier far. But we must give each other leave, and wish at either's war. Chapman's Homer, 11. 1v. 66.

Wise, sb. (Matt. i. 18). Manner, way, guise; the latter being the Norman form of the same word. It appears in the compounds likewise, otherwise, crosswise, contrariseise. The termination gates in the obsolete anothergates and the Somersetshire gass or guess are analogous. 'On this wise' is 'in this way.'

The nexte hour of Mars folwynge this,
Arcite to the temple walkyd is,
To fyry Mars to doon his sacrifise,
With al the rightes of his payen wise.
Chaucer, Knight's Tale, 2372.

He would in no wise retire his armie nor breake his iorney but would with all diligence entre into the realme of Fraunce & destroy the people. Hall, Hen. V. fol. 10 a.

Thou shalt well perceive how thou shalt make answer unto it, which must be made on this wise. Latimer, Serm. p. 4.

The priest or minister, call him what you will, hath powe given unto him from our Saviour to absolve in such wise as he is commanded by him. Ibid. p. 423.

Wish, v.i. (Acts xxvii. 29). To long; A.-S. wiscan: a stronger sense than now belongs to the word.

The Lacedæmonians wished for him often when he was gone, and sent divers and many a time to call him home. North's Plutarch, Lycurgus, p. 46.

Wist, (Ex. xvi. 15; Mark ix. 6). Knew; wiste is the past tense of A.-S. witan to know (G. wissen), which remains in the phrase 'do to wit;' i.e. 'cause to know.'

Whanne sche hadde seid these thingis sche turnyde backward and sigh jhesus stondynge, and wiste not that it was iesus.

Wiclif, John xx. 14 (ed. Lewis).

Scho wiste never whare to wonne, Whenne scho wiste her zonge sonne Horse hame brynge!

Sir Perceval, 350.

See quotation from North's Plutarch in the next article.

Wit, sb. (Ps. evii. 27; Intr. to Pr. Bk.). Knowledge, understanding; A.-S. wit, from witan to know.

But other again which knewe better the suttle wit of the protectour, deny that he euer opened his enterprise to the duke,

vntill he had brought to passe the thinges before rehersed. Bir T. More, Rick. 111.; Works, p. 52 a.

The farmers hearing him say so, were at their witter ende, and wiste not what to doe. North's Pluterch, Alcibiades, p. 212.

Wit, r.i. (Gen. xxiv. 21; Ex. ii. 4; 2 Cor. viii. 1). To know, from A.-S. witan. 'To do to wit' is 'to cause to know.' [See Do.]

He dothe us somdele for to wite The cause of thilke prelacie.

Gower, Conf. Am. 1. p. 13.

The protector as hee was very gentle of hymselfe, and also loged sore to wit what they mente, gave hym leave to purpose what hym lyked. Hir T. More, Rick. 111.; Works, p. 65 c.

With, so. (Judg. xvi. 7, 8, 9). A twisted branch of a tree, like the willow, used for a band; from A.-S. wities or with.

Brydille hase he righte name; Neces he no better wane, But a wythe has he tane, And kenylles his stude.

Sir Perceral, 421.

The Greek willow is red, and commonly is cliusn for to make with. Holland's Pling, XVI. 37.

An Irish rebell condemned, put up a petition to the deputie, that he might be hanged in a with, and not in an halter, because it had beene so used, with former rebela. Bacon, Ess. XXXIX. p. 163.

With, prep. (Wisd. xix. 11). Used in a construction in which we should now employ 'by.'

Alexander was bred and taught under Aristotle the great philosopher; who dedicated divers of his bookes of philosophis vuto him; he was attended with Callisthenes, and divers other learned persons, that followed him in camps, throughout his iourneyes and conquests. Bacon, Adv. of L. 1. 2, § 11.

He is attended with a desperate train.

Shakespeare, Lear, IL 4.

Rounded in the ear With that same purpose-changer.

Id. K. John, II. I.

Withal, adv. (1 K. xix. 1; Ps. exli. 10; Acts xxv. 27). Used adverbially in the sense of likewise, besides, at the same time; and also (Lev. xi. 21; Job ii. 8, &c.) where we should use with simply. The A.-S. mid-calle has the same senses.

A maydene scho tuke hir withalle, That scho myşt appone calle, Whenne that hir nede stode.

Sir Perceval, 182.

When the religion formerly received, is rent by discords; and when the holinesse of the professours of religion is decayed, and full of scandall; and withall the times be stupid, ignorant, and harbarous; you may doubt the springing up of a new sect.

Bacon, Ess. LVIII. p. 234.

I'll tell you who time ambles withal, who time trots withal, who time gallops withal and who he stands still withal. Shake-speare, As You Like It, III. 2.

Withdrawen, pp. (Deut. xiii. 13). The old form of withdrawn' in the ed. of 1611.

Without, prep. (2 Cor. x. 13, 15). Beyond; as in the phrase 'without our measure,' which in the Geneva version of 2 Cor. x. 15 is rendered 'withoute the compas of our measure.'

His mother was a witch, and one so strong
That could control the moon, and make flows and ebbs,
And deal in her command without her power.

Shakespeare, Temp. v. 1.

Our intent

Was to be gone from Athens, where we might, Without the peril of the Athenian law.

Id. Mid. N.'s Dr. IV. I.

Things without all remedy Should be without regard: what's done is done.

Id. Macb. III. 2.

So in the culture and cure of the mynds of man, two thinges are without our command: puyntes of nature, and pointes of fortune. Bacon, Adv. of L. II. 22, § 3.

Witness, v. i. (Deut. iv. 26; Is. iii. 9; Matt. xxvi. 62; Rom. iii. 21). To testify, give evidence, attest; from A.-S. witnes, literally, knowledge.

All other tokens witnessed them to bee of the lowest calling.

Bidney, Arcadia, p. 22, l. 30.

The Scripture witnesset that when the book of the Law of God had been sometime missing, and was after found, the king, which heard it but only read, tare his clothes. Hooker, Ecol. Pol. V. § 22.

When I came hither to transport the tidings,
Which I have heavily borne, there ran a rumour
Of many worthy fellows that were out;
Which was to my belief witness'd the rather,
For that I saw the tyrant's power a-foot.

Bhakespeare, Mach. IV. 3.

Witness, sb. (Mark ziv. 55). Evidence, testimony.

An evil soul producing boly witness
Is like a villain with a smiling check,
A goodly apple rotten at the heart.
Shakespeare, Mer. of Ven. 1. 3.

Ween you of better luck, I mean in perjured witness, than your master, Whose minister you are, whiles here he lived Upon this naughty earth?

Id. Hen. VIII. v. 1.

Wittingly, adv. (Gen. zlviii. 14). Knowingly; A.-S. witendite.

And yf it happen that the presst made the sacrement of wyn without watre it shal be reputed veri excrement but the prest shold synne mache greuously yf he left the watre setyngly. And yf he made it of watre without wyn, that shold be non sacrement. Doctrinal of Sapience, Caxton, 1487 (Herbert's Ames, p. 1768).

Nor yet do I account those judges well advised, which wittingly will give sentence after such witnesses. Latimer, Rem. p. 325.

Witty, adj. (Pr. viii. 12; Jud. xi. 23). Skilful, ingenious, clever: from A.-S. witig. Like cunning and crafty this word has become degenerated.

He thought polecie more meter to be vsed the force, and some wittie practise rather to be experymented then manyfest hostilitie or open warre. Hall, Hen. IV. fol. 11 b.

Contrariwise, certaine Laodiceans, and luke-warme persons, thinke they may accommodate points of religion, by middle waies, and taking part of both; and witty reconcilements; as if they would make an arbitrement, betweene God, and man. Bacon, Ess. III. p. 10.

Woe worth (Ez. xxx 2). 'Woe worth the day!' is simply 'woe be to the day!' worth being the A.-S. weordan, G. werden, to be or become, imperative weord.

But 'wo worthe wykkyde armour!'
Percyvelle may say.

Sir Perceval, 139.

Go to Job, what saith he?... Wo worth the day that I was born in, my soul would be hanged. Latimer, Serm. p. 221.

Wo worth that such an abominable thing should be in a Christian realm! Ibid. p. 232.

In Piers Ploughman (Vis. 13823) we find well worth;

And wel worthe Piers the Plowman,

That pursueth God in doynge.

Womankind, sb. (Lev. xviii. 22). Women.

So easie is, t'appease the stormie wind Of malice in the calme of pleasant womankind. Spenser, F. Q. II. 6, § 8. My passions are corrected, and I can Look on her now, and woman-kind, without Love in a thought. Beaumont and Fletcher, The Night Walker, v. 2.

Wonderful, adv. (2 Chr. ii. 9). Wonderfully.

And this his coming shall be wonderful comfortable and joyful unto them which are prepared, or chosen to everlasting life. Latimer, Rem. p. 54.

Wonderfull like is the case of boldnesse, in civil businesse; what first! boldnesse; what second and third! boldnesse. Bacon, Ess. XII. p. 44.

Wont, adj. (Ex. xxi. 29; Mark x. 1). Accustomed. It is properly the participle of the old word 'to won,' A.-S. scunian, G. wohnen, 'to dwell,' whence A.-S. wunc, habit, custom.

In which they whilem woned in rest and pees.

Chaucer, Knight's Tule, 2929.

And outher while he is woned To wenden on pilgrymages. Piers Ploughman's Fig. 9985.

There was the hert y-word to have his flight.
Chaucer, Knight's Tale, 1694.

Chancer (Knight's Tale, 1066) also uses the substantive scone;

And Palamon, this woful prisoner, As was his wone, by leve of his gayler Was risen.

Work, r. t. (Rom. iv. 15, v. 3; 2 Cor. vii. 10). To produce.

This communicating of a mans selfs to his frend, works two contrarie effects; for it redoubleth loyes, and cutteth griefes in halfes. Bacon, Ess. XXVII. p. 110.

The lowest vertues draw praise from them; the middle vertues worke in them astonishment, or admiration; but of the highest vertues, they have no sense, or perceiving at all. Id. Ess. LIIL p. 213.

Worship, v. t. (Marr. Serv.). To honour, without regard to the object; now only used with reference to God, except in metaphor. The original form of the substantive 'worship' was 'worthship' (A.-S. weor's-scipe), which clearly shews its derivation from weor's, worth, honour. Abp. Trench has a note upon this word in his English Past and Present. The following examples will illustrate its use, both as a verb and as a substantive.

Whanne thou doist almes, nyle thou trumpe bifore thee as ypocrites don in synagogis and stretis, that they be worschipid of men. Wiclif, Matt. vi. 2 (ed. Lewis).

A profete is not withouten worschip but in his owne cuntre. Ibid. xiii. 57.

Worschipe thi fadir and thi modir. Ibid. xix. 19.

If ony man serue me, my fadir sehal worschipe him. Id. John xii. 26.

'To do worship' (Josh. v. 14) is to show honour and reverence by an outward act: the Heb. is simply 'to bow down,' and is elsewhere rendered 'to do obeisance.'

Worthy, adj. (Deut. xxv. 2; Luke xii. 48; Rom. i. 32; 2 Macc. iv. 25). Like the A.-S. wyrze or wearze it is used simply in the sense of 'deserving' whether of good or ill. Compare 'success' and other words. The construction 'worthy the high priesthood' in 2 Macc. iv. 25 is illustrated by the following passage from Sir T. More (Works, p. 12e);

Which whan they dayly see the iustice of God, yet vnderstande they not, that such as these thinges committe are woorthy death.

Certainly my lorde if they have so heinously done, thei be worthy heinouse punishement. Id. p. 54 e.

He that steleth any part of a mans substance, is worthy to lose his lyfe. Hir J. Cheke, Hurt of Sedition, sig. 2.iij b.

And if the besetting of one house to robbe it, be justly deemed worthy death, what shall we thinke of them that besiege whole cities for desire of spoils? Id. sig. F.i a.

Having already declared vnto you such things worthy memorie as we could collect, and gather of the life of Pericles; it is now good time we should proceed to write also of the life of Fabins Maximus. North's Plutarch, Pabins, p. 190.

Worthy, sb. (Nah. ii. 5). An honourable man, a hero. The 'nine scorthies' were famous characters in the old plays.

There to the Lord his welfare they commended,
And with him left the worthies of the crew.

Fairfax, Tame, XI. 16.

The senate house [at Hamburg] is very beautifull, and is adorned with carued statuess of the nine worthies. Moryson, Itinerary, p. 3.

Worthily, adv. (Coll. for Ash. Wed.). Deservedly.

They would not leave their sina, they had a pleasure in the same, they would follow their old traditions, refusing the word of God: therefore their destruction came worthily upon them. Latimer, Rem. p. 51.

Wot, Wotteth (Gen. xxi. 26, xxxix. 8, xliv. 15, &c.). The present tense of wil, A.-S. wilan to know, of which the 1st and 3rd persons sing. are well.

Wel I woot he wepte faste. Piers Ploughman's Vis. 3433.

We wote nevere what thing we prayon heers. Chaucer, Knight's Tale, 1262.

Because, sayeth he ye perceive not what maner a thyng the kyngdome of clod is, therefore ye wolls not what ye desyre. Udal's Erasmus, Mark, fol. 67 b.

He that hath not this faith, is but an unprofitable bubbler of faith and works; and would neither what he bubbleth, nor what he meaneth. Tyndale, Door. Tr. p. 55.

Ye noblemen, ye great men, I wot not what rule ye keep. Latimer, Serm. p. 255.

Would God! (Num. xi. 29; Deut. xxviii. 67; 2 K. v. 3). An exclamation, purely English; it has no existence in the original. 'Would to God' (Ex. xvi. 3; Josh. vii. 7; Acts xxvi. 29) is similarly used.

While I am here, whiche as yet intende not to come forthe and inbarde my selfe after other of my frendes: which woulde god wer rather in suertie with me, then I wer there in inbardy with the. Sir T. More, Rich. III.; Works, p. 49 f.

Would God that any in this noble presence Were enough noble to be upright judge Of noble Richard.

Shakespeare, Rich II. IV. 1.

I would to God, my lords, he might be found.

Ibid. v. 3.

I would to God some scholar would conjure her.
Id. Much Ado, π. ι.

Wreathen. pp. (Ex. xxviii. 14, 22. 24, 25; 2 K. xxv. 17). Twisted; A.-S. wrizen.

The hegge also that yede in compas,
And closed in all the greene herbere,
With sicamour was set and eglatere;
Wrethen in fere so well and cunningly,
That every branch and leafe grew by mesure.
Chaucer, The Flower and the Leaf, 57.

We have in Scripture express mention de tortis crinibus, of wreathen hair; that is, for the nonce forced to curl. Latimer, Serm. p. 254.

Wrest, v. t. (Ex. xxiii. 2, 6: Deut. xvi. 19; Ps. lvi. 5; 2 Pet. iii. 16). To twist, pervert; A.-S. wræstan.

Lest thou be a knower of personnes in iudgmēt, and wrest the righte of the straunger. Coverdale's Prologe. Wretchlessness, sb. (Art. xvii.). Recklessness introlossness; A.-S. recceleasnes. The Latin Articles 1562 have 'securitatem.' Recheless, wretchless and recless are forms of the same word, which is the A.-S. recceles from rec or recc, reck, cure.

And this is fruytful pentionee agayn the three thinges, whiche we wraththe ours Lord Jhesu Crist; this is to sayn, I delit in thinking, by rechelesnes in speking, and by wicked synf workyng. Chaucer, Parson's Tale.

Some lesing cometh of rechelesnes withoute avisement, as semblable thinges. Ibid.

The form retcheles occurs in Erasmus, On the Conmandments, Eng. trans. fol. 155 b.

Nuch maner persones (as thou doste saye) eyther do no belone that god is, or els they do belone that he is dull as foolyshe, that he dothe not knows what men done, or els the belones, that he is slopy and rescheles.

Where Death, when hee the mortall corps hath slaying. With retablesse hand in graue doth couer it.

Sackville, Induction, fol. 210.

For the interchange of the sounds of k and soft ch con pure wake, watch, O. E. make and match, O. E. biseke an besech and many others.

Wringed (Judg. vi. 38). Wrung.

Writ (Judg. viii. 14 m'. Wrote.

For some, verily, writ an history of the words and deeds of the apostles. Bu linger, Decades, 1. 53.

Yet, for I loved thee, Take this along; I writ it for thy sake, And would have sent it.

Shakespeare, Cor. V.

But that self hand, Which writ his honour in the acts it did, Hath, with the courage which the heart did lend it, Splitted the heart.

Id. Ant. and Cl. ∇ . 1.

Wroth, adj. (Gen. iv. 5; Ps. lxxxix. 38). Wrathful, angry; A.-S. wráð.

For he was nether wroth, nor murmured against Christ, but went his waye wyth mournyng chere and silence. Udal's Erasmus, Mark, fol. 65 a.

Whereat Cadwallin wroth, shall forth issew, And an huge hoste in Northumber lead. Spenser, F. Q. III. 3, § 39.

Wryed, pp. (Ps. xxxviii. 6 m). Twisted.

But preachers slie & wilie men followynge youre counsel (as I suppose) bicause they saw men eucl willing to frame theyr manners to Christes rule, they have wrested and wriede his doctryne, and like a rule of leade have applyed it to mens manners. Sir T. More, Utopia, trans. Robynson, fol. 39 a.

At such tyme as the croune was set vpon the protectours hed, his eye could neuer abyde the sight therof, but wryed his hed another way. Hall, Rich. III. fol. 6b.

· Y.

Yea and Nay were originally the answers to questions framed in the affirmative; YES and No the answers to questions framed in the negative, according to the famous passage of Sir T. More (Works, p. 448, ed. 1557), in which there is an odd misprint, repeated from the edition of 1532.

No aunswereth the question framed by the affirmative. As for ensample, if a manne should aske Tindall hymselfe: ys an

heretike mete to translate boly scripture into englishe. Lo to thys question if he will aunswere trew englishe, he muste aunswere nay and not no. But and if the question be asked hym thus lo: Is not an heretyque mete to translate holy scripture into english. To this questio to if he wil answer true english, he must answere no & not may. And a lyke difference is there between these two aduerhes ye, and yes. For if the questeion bee framed vnto Tindall by thaffirmative in thus fashion. If an heretique falsely translate the newe testament into englishe, to make bys false hereaves seems you words of Godde, be hys bookes worthy to be burned! To this question asked in thes were yf he wil aunswere true englishe he must aunawere ye, and not yes. But nowe if the question be asked hym thus lo by the negative: If an heretike falsely translate the newe testament in to englishe, to make hys false hereaves some the word of God, be not his bokes well worthy to be burned! To thus question in thus fashion framed if he wyll aunawere trew englyshe, he maye not aunawere se, but he must aunawere yes, and say yes mary be they, bothe the translation and the translatour, and al that well holds with them.

As the passage in Tyndale's version upon which this is a criticism, is "Arte thou a prophete. And he answered no," it is evident that in the first line we must read 'Nay' for 'No.'

Yearn, r.i. (Gen. xliii. 30; 1 K. iii. 26). To stir with emotion; A.-S. girnan, literally to long for, desire eagerly; connected with G. gier, gern.

No; for my manly heart doth years. Shakespeare, Hen. V. 11. 3.

Used also transitively;

Oh! how it years'd my heart when I beheld In London streets, that coronation day, When Bolingbroke rode on roan Barbary. Id. Rick. II. V. 5.

Yer, adv. (Num. xi. 33, xiv. 11). Ere; in the ed. of 1611.

Yer Eurus blew, yer moon did wax or wain, Yer sea had fish, yer earth had grass or grain, God was not void of sacred exercise; He did admire his glorie's mysteries. Sylvester's Du Bartas, p. 3 (ed. 1611).

Sylvester also uses 'yerst' for 'erst.' Compare the forms 'ean' and 'yean.'

Yesternight, sb. (Gen. xix. 34, xxxi. 29, 42). We retain 'yesterday' though yesternight has become obsolete. In old English many other such compounds are found; yestermorn, yestere'en, yestereve, &c. and Holinshed uses yesterfang. The first part of the word is the Λ .-S. gystran, or gyrstan, G. gestern, Lat. hesternus; whence gystran-night.

My lord, I think I saw him yesternight.
Shakespeare, Haml. 1. 2.

'Since Martius hath begunne to refine that, which was yesternight resolued; I may the better haue leaue (especially in the mending of a proposition, which was mine owne,) to remember an omission, which is more than a misplacing. Bacon, Of an Holy War, p. 112, ed. 1629.

Yokefellow, sb. (Phil. iv. 3). Comrade.

Yoke-fellows in arms,

Let us to France!

Shakespeare, Hen. V. 11. 3.

Thou robed man of justice, take thy place; And thou, his *yoke-fellow* of equity, Bench by his side.

Id. Lear, 111. 6.

ADDENDA.

Abhor.

He condemneth the Cardinall of vntroth, accuseth hym of limitualition, abhorreth his practises, as by y whiche he lost the fruition of the K. of Englands his friendship, and might no longer only it. Holinshed, Chron. p. 1517 b.

Acceptable.

It [Anime] is of a very acceptable and pleasaunt smoll. Frampton, Joyful News out of the New-found Worlde, fol. 2 b.

Adventures, at all.

Although these thynges seme in apparence to bee doorn by rhaunce & at all adventures, yet shall there nothyng chaunce vato you, but by the permission of your father who careth for all thynges belongyng vato you. Udal's Brasmus, Luke, fol. 103 b.

Affectioned.

The dedication of Drayton's Battle of Agincourt, &c. (ed. 1627) is signed

By your truly affectioned Seruant, Michaell Drayton.

'Evil affectioned' is found in the Geneva Version of 2 Macc. iv. 21, where the Auth. Vers. has 'not well affected.' Aliant, sb. (Job xix. 15; Ps. lxix. 8; Lam. v. 2) and Alient (Is. lxi. 5), the old forms of 'alien' in the ed. of 1611. Compare 'tyrant' from τύραννος.

Appoint. The following is an example of the phrase 'appoint out.'

But if the inhabitauntes of that lande wyl not dwell with them to be ordered by their lawes, the they dryue them out of those boundes which they have limited, and apointed out for them selves. Sir T. More, Utopia, trans. Robynson, fol. 62 a [64 a].

Are not (Matt. ii. 18). Do not exist.

Men create oppositions, which are not. Bacon, Ess. III. p. 11.

So Bacon uses 'were not' in the same way:

All which may be guides to an outward morall vertue, though religion were not. Ess. XVII. p. 68.

At one.

þis kyng & þe Brut were at on, þat to wyf he tok Hys dozter Innogen, ac hys lond he for sok. Robert of Gloucester, p. 13.

The following are good instances of the early use of the word 'atonement:'

For it is more honestee for suche an one before battaille bee ioyned to make treactie of atonemente, then after the receiuyng of a great plague to bee glad to take peace. Udal's Erasmus, Luke, fol. 118 a.

And finally in suche wyse qualifying and appeasing all the troubleous affections of the mynde, that every man maie be at a perfeict staigh of quietnesse, and of atonement within himself.

Ibid. fol. 16 b.

Attire, sb.

Also noblewomen vsed high attire on their heads, piked like hornes, with long trained gownes, and rode on side saddles, after

the example of the Queene who first brought that fashion into this land, for before, women were vsed to ride astride like men. How, Annals, p. 471.

And Goldeliff of his ore in plentious sort allowes,
To spangle their styers, and deck their amorous browss.

Drayton, Polyelbion, 17, 200.

Attire, v.t.

But when they had opened the doores, they found Cleopatra starke dead, layed upon a bed of gold, attired & arayed in her royall robes, and one of her two women, which was called Iras, dead at her feete: and her other woman Charmian halfe dead, and trembling, trimming the diademe which Cleopatra ware upon her head. North's Plutarch, Antonius, p. 1008.

Boast, to make.

That man, how dearly ever parted,
How much in having, or without or in,
Cannot make boast to have that which he hath,
Nor feels not what he owes, but by reflection.

Shakespeare, Tr. and Cr. III. 3.

Bondservant.

We mais now serve no me maisters but hym alone, (to whom onely we are bounds debtours for all the goodnesse that over we have) where in tymes paste we had been bondescruzzates to ambidion. Udal's Erasmus, Luke, fol, 16 c.

Break up.

But where as his audience encreased daylye, requeste made, that the churche myght be open for bym, or els should the dores be broken rp. Sleidan's Commenturies, trans. Dans, fol. 127 b.

In Ez. zviii. 10 m we find 'the breaker up of an house.'

Brickle.

For, the iron they occupied for their coyne, they cast vinegar vpon it while it was red hoate out of the fire, to kill the strength and working of it to any other vee: for thereby it was so eger & brickle, that it would bide no hammer, nor could be made, beaten, or forged to any other fashion. North's Plutaroh, Lycurgus, p. 49.

Brim is used by Shakespeare for the edge of a cliff. Bring me but to the very *brim* of it.

Lear, IV. I.

Carriage.

Belike he had charged them with some levies, and troubled them with some carriages. The Translators to the Reader.

Certify. For Ps. xxxiv. read Ps. xxxix.

Chanel-bone.

Huesso de la garganta, the channell bone. Minsheu, Sp. Dict.

In Chaucer it is written 'canel bone:'

It was white, smooth, streight, and pure flatte, Without hole or canel bone, And by seming, she had none.

Book of the Duchess, 943.

Charet.

By that same way the direfull dames doe drive Their mournefull charet, fild with rusty blood. Spenser, F. Q. I. 5, § 32.

Charmer, sb. (Deut. xviii. 11; Ps. lviii. 5; Is. xix. 3). An enchanter, a worker by spells and charms (carmina).

That handkerchief Did an Egyptian to my mother give; She was a charmer, and could almost read The thoughts of people.

Shakespeare, Oth. III. 4.

Chimney.

And thei schulen sende hem into the chymney of fier, there schal be wepyng and gryntyng of teeth. Wiclif, Matt. xiii. 50 (ed. Lewis).

Cithern.

For when he was but a yong man, and scantly knowen, he earnestly intreated one Epicles borne at Hermionna, an excellent player of the *citherne*, & counted at that time the cunningest man in all Athens at that instrument, that he would come and teach his art at his house. North's Plutarch, *Themist.* p. 125.

Close, adj. (2 Sam. xxii. 46; Pa. xviii. 45; Luke ix. 36). Secret, concealed; Lat. clausus from claudere to shut. It occurs in Shakespeare both in an active and a passive sense.

And I, the mistress of your charms, The close contriver of all harms, Was never call'd to bear my part, Or show the glory of our art.

Shakespeare, Macb. III. 5.

That close aspect of his

Doth show the mood of a much troubled breast.

Id. K. John, IV. 2.

Not all so much for love

As for another secret close intent,

Hy marrying her which I must reach unto.

Id. Rich. 111, 1. 1.

Know'st thou not any whom corrupting gold Would tempt unto a close exploit of death!

Ibid. IV. a.

I will take order for her keeping close.

Ibid. 1v. 2.

Will you do this, keep close within your chamber.

Id. *Haml*. 14. 7.

A servant, or a favorite, if her be inward, and no other apparant cause of estecine, is commonly thought but a by-way, to close corruption. Bacon, Ess. 21. p. 42.

Commune. For 'Sir T. More' read 'Hall'

Comprehend, r.f. (Is. xl. 12). In its literal sense, to take in, include; Lat. comprehenders.

Moses, who, at God's commandment, did in writing comprehend the history and traditions of the holy fathers. Bullinger, Decades, 1, p. 56.

Conceit.

There was one Sebastian Gabato, a Venetian, dwelling in Bristow, a man scene and expert in cosmographic and nauigation. This man sceing the successe; and emulating perhaps the enterprise of Christopherus Columbus in that fortunate disconerie towards the southwest, which had beene by him made some size

yeares before; conceited with himselfe, that lands might likewise bee discouered towards the northwest. Bacon, Hen. VII. p. 187.

Concupiscence.

Who so ever not regardynge god, doth obaye his concupiscence and luste, doth he not after a certaine maner forsake god & ī his place set vp his owne concupiscence. Erasmus, On the Creed, Eng. tr. fol. 45 a.

Consecrate. Add reference, Judg. xviii. c.

Conversant.

All the conspiratours, but Brutus, determining vpon this matter, thought it good also to kill Antonius, because he was a wicked man, and that in nature fauoured tyranny: besides also, for that he was in great estimation with souldiers, having bene conversant of long time amongest them. North's Plutarch, Brutus, p. 1061.

Conversation.

Octavia is of a holy, cold, and still conversation.

Shakespeare, Ant. and Cl. II. 6.

Crudle.

A singular counterpoison is new wine in the lees, against alserpents...it helpeth those who are in danger of crudled milk within the body. Holland's Pliny, XXIII. 1.

Curious arts.

At this time the king began agains to be haunted with sprites, by the magicke and curious arts of the Lady Margaret: who raysed vp the ghost of Richard, Duke of Yorke, second sonne to king Edward the Fourth, to walke and vex the king. Baccn, Hen. VII. p. 112.

Delicates.

It will one daie peraduenture repente theim, whan thei shall see the delicates, with the goodly furniture and service of the feast, and thei shall have envie at suche persones, to whom their skornefull lothyng of it, hath made roume to sitte in their stedes.

Udal's Erasmus, Luke, fol. 117 b.

Denounce.

In the kingdom of Ternates, among those nations, which wee

no full-mouthed, call Barbarous, the custome beareth, that they never vadertake a warre, before the same be denounced. Montaigne's Essays, trans. Florio, p. 11.

Deputy.

I remember in the beginning of Queene Elizabeths time of England, an Irish rebell condemned, put up a petition to the deputie, that he might be hanged in a with, and not in an halter, because it had beene so used, with former rebels. Bacon, Ess. XXXIX. p. 163.

In Udal's Erasmus, Matt. xxvii. Pilate is called 'the debitie,' and Tyndale (Matt. xxvii. 2) has 'Poncius Pylate, the debyte.'

Describe.

Having therefore first with a staffe set out and described (as it were) the modell and forms of a Temple, upon the ground which lay before him; her came about the Roman embassadors beforesaid, and questioned with them in this wille manner: Is it so, Romans, as you say! and are those your words indeed! Holland's Pliny, XXVIII. 2.

Descry, r.t. (Judg. i. 23). To observe, in a military sense, to reconnoitre.

Who hath descried the number of the foe! Shakespears, Rick, III. ▼. 3.

Edmund, I think, is gone, In pity of his misery, to dispatch His nighted life; moreover, to descry. The strength o' the enemy.

Id. Lour, 1v. 5.

Discern, r.t. (Gen. xxvii. 23). To recognize; applied formerly to recognition by any of the senses, and not as now restricted to vision bodily and mental.

End.

But Jesus by means of a parable whiche he propouned vato theim, taught theim that in dede the Jewes wer called in y first place, to y ends their might not coplains or fynds fault y their wer naught sette by. Udal's Erasmus, Lubs, fol. 116 & Envy. Shakespeare uses 'envious' in the sense of 'malicious.'

The ruthless flint doth cut my tender feet, And when I start, the *envious* people laugh And bid me be advised how I tread.

2 Hen. VI. 11. 4.

Err. Telemachus, addressing Menelaus, says of Ulysses,

To thy knees therefore I am come, t'attend Relation of the sad and wretched end My erring father felt.

Chapman's Homer, Od. IV. 435.

Erring Grecians, we From Troy were turning homewards.

Ibid. 1x. 362.

The extravagant and erring spirit hies To his confine.

Shakespeare, Haml. I. 1.

Fervent, adj. (2 Pet. iii. 10, 12). In its literal sense of 'burning.'

Ire, after the philosofer, is the fervent blood of man i-quiked in his hert, thurgh which he wolde harm to him that him hatith.

Chaucer, Parson's Tale.

Like him that with the feruent feuer strives
When sicknesse seekes his castell* health to skale.

Sackville, Induction, fol. 207 b.

Fervent: m. ente: f. Feruent, hot, ardent, scaulding, scorching, burning; chafed; eager, angrie, fierce; vehement, earnest.

Cotgrave, Fr. Dict.

Frenchmen.

The sarce made of horse haire, was a deuise of the Frenchmen. Holland's Pliny, XVIII. 11.

'French' for 'Gauls' also occurs:

In adoring the gods and doing reverence to their images, wee

• So in the editions of 1563, 1610. Misprinted 'calstell' in the editions of 1571, 1587.

vee to kiese our right hand and turns about with our whole hody: in which gesture the *Proach* observe to turns toward the left hand; and they beloeve that they show more denotion in so doing. Holland's *Pliny*, XXVIII. 2.

Full, ade. (John vii. 8). Fully.

The first suit is hot and hasty, like a Scotch jig, and full as fantastical. Shakespeare, Much Ado, 11. 1.

Glorious, adj. (Eath. xvi. 4. Boastful.

Sought they to diminishe his authoritie, or to bridle him that he should not use the authoritie of a king? I thinke no, and to say the truth how could they! though divers glorious fooles said they might. Philip de Commines, trans. Danett, p. 198.

Go it up. The following are other instances of the same construction:

Notwithstanding, when they came to the billes, they sought forcibly to cluse them rp.

North's Plutarch, Pelopidas, p. 324.

In the second quarto of Shakespeare's Lear, IV. 6, the reading is,

You do climbs it rp now.

Goodliness.

I coulde nothyng beholds the goodlines.

Of that palaise where as Doctrine did wonne.

Hawes, Passine of Pleasure, cap. 3.

Halt, adj.

Now if they were not at libertie, and had not void space enough, but should best against some hard thing in their way, they would some be lame and half withall.

Holland's Pliny, VIII. 43.

Hastily, adr. (Gen. 11. 14; Judg. ii. 23\ Quickly; not of necessity hurriedly, which is the modern meaning of the word.

The other condicions of verray confessions is, that it hastily be done. Chaucer, Purson's Tale.

Health, sb. (Ps. exix. 123, Pr.-Bk.). In the A. V. of this passage the Hebrew is rendered 'salvation,' and in a spiritual sense the two words were once synonymous.

Now no man can geue euerlastyng helthe and saluation: saue onelye god. Erasmus, On the Creed, fol. 51 b, Eng. tr.

Nowe bothe these tytles or names are agreynge to Cbriste, whiche is called a preste accordynge to the ordre of Melchisedech, and whiche as a preste dyd offre hym selfe a very vn spotted lambe, vpon the aultare of the crosse, for the helthe and saluation of the worlde. Ibid. fol. 52 a.

See also the quotation from Erasmus under 'Untoward.'

Her.

For I wol aske if it hir wille be
To be my wyf, and reule hir after me.
Chaucer, Clerk's Tale, 8203.

It. In the first quarto of *Lear*, IV. 2 (1608), we find,

That nature which contemnes *it* origin,

Cannot be bordered certaine in it selfe.

Justify, v.t. (Prov. xvii. 15). To acquit: a legal term.

I cannot justify whom the law condemns.

Shakespeare, 2 Hen. VI. 11. 3.

Last end (Num. xxiii. 10). A redundant expression.

And he that synneth, and verraily repentith him in his last ende, holy chirche yit hopeth his savacioun.

Chaucer, Parson's Tale.

Like, v.t. (1 Chr. xxviii. 4). To prefer, approve of. Liked.

The citizens liked not of this forme of proceeding in the Dukes matter, bycause the K. was yong, and coulde not give order therein, but by substitutes. Holinshed, p. 1004, col. 2.

Make him away (1 Macc. xvi. 22). To make away with him.

In former time, some countreys have been so chary in this

hehalf, so stern, that, if a child were crocked or deformed in body or mind, they made him away.

Burton, Anal. of Mel. Pt. I. sec. 2. mem. 1. enbs. 6.

Matter, sb. (Jam. ili. 5). Fuel; like the Lat. materia.

But for yours synns ye be wore thral, and foul, and membres of the feend, hate of sungels, sclaunder of hely chirche, and foods of the fals serpent, perpetual matter of the fuyr of hells.

Chaucer, Parson's Tale.

Might.

What might be toward, that this sweaty baste Doth make the night joint-labourer with the day; Who is't that can inform me!

Shakespeare, Haml. L. 1.

Mured.

To the number of two and thirtie of those rebels entred a seller of the Hauny, where they dranks so much of award wines, that they were not able to come out in time, but were shut in with word and stones that mured vp the doore, where they were heard crying and calling seven daies after, but none came to helpe them out till they were dead.

Stow, Annels, p. 455.

Neither-neither.

For neither circumcision neither uncircumcision is any thing at all, but the keeping of the commandments is altogether.

Tyndale, Decl. Tr. p. 119.

Negligences, so. (Litany). Acts of negligence.

As some froward and previah persons are weent to take bolde of such oversights and negligeness of their friends.

Holland's Plutarch, Morels, p. 753.

Of, in the phrase 'of a child' (Mark ix. 21).

I entreat you both,
That, being of so young days brought up with him
And sith so neighbour'd to his youth and haviour,
That you voucheafe your rest here in our court
Bome little time.

Shakespeare, Hami. 11. 2.

On, prop. (Tob. x. 7). In the phrase 'on the daytime' for 'in the daytime.'

On a day (2 K. iv. 8). Upon a certain day. Compare 'on a time.'

On a time the king had him out a hunting with him, he made him see his mother, with whom he grew familiar.

North's Plutarch, Themist. p. 139.

Other some, adj. (2 Esd. xiii. 13). Some others; still in use as a provincialism.

For he [Lycurgus] saw so great a disorder & vnequality among the inhabitants, aswell of the countrie, as of the citic Lacedæmon, by reason some (and the greatest number of them) were so poore, that they had not a handfull of ground, and other some being least in number were very riche, that had all.

North's Plutarch, Lycurgus, p. 49.

Her distraction is more at some time of the moon than at other some, is it not? Beaumont & Fletcher, The Two Noble Kinsmen, IV. 3.

Ought. The old form of 'owed' in the A. V. of 1611 (Matt. xviii. 24, 28; Luke vii. 41).

Pastor.

Lady reserved by the h[e]au'ns to do pastors company honor, Ioyning your sweet voice to the rurall muse of a deserte.

Sidney, Arcadia, p. 79, 1. 36.

Pick.

For who would robbe, steale, *picke*, take away, hyde, procure. or whorde vp any thing, that he had no great occasion to desire nor any profit to possesse, nor would be any pleasure to vse or imploy. North's Plutarch, *Lycurgus*, p. 49.

Question, v.i. (Mark viii. 11, ix. 16). To argue, dispute.

Disarm them, and let them question: let them keep their limbs whole and hack our English. Shakespeare, Merry Wives, III. I.

I pray you, think you question with the Jew. Id. Mcr. of Ven. II. 5.

Question, sb. (2 Tim. ii. 23). Discussion.

I met the duke yesterday and had much question with him. Shakespeare, As You Like It, 111. 4. Where meeting with an old religious man,
After some question with him, was converted
Both from his enterprise and from the world.
Thid, w

Ibid. ▼. 4.

Quick. 'Wick' is still used in Yorkshire in the sense of 'alive.' See Cornhill Mag. IX. 95.

Ray, sb. (1 Sam. xvii. 20 m). Array. See quotation from North's Plutarch under RAIMENT.

Resolution.

To take,

For the resolution of his fears, a course

That is by holy writ denied a Christian.

Massinger, The Picture, v. 2.

Rhinocerots. This appears to have been the usual form of the plural of 'rhinoceros,' and no instance of a singular 'rhinocerot' has yet been met with. The following are instances of both plural and singular from the same book.

In Bengala are found great numbers of Abadas or Rhinoceretes, whose horns, (growing up from his snowt) teeth, flesh, bloud, clawes, and whatsoeuer he hath without and within his body, is good against poyson, and is much accounted of throughout all India. Purchas his Piigrimage, p. 473 (ed. 1614).

Of the Rhinoceros is spoken before: the best are in Bengala. Ibid. p. 503.

Sith occurs as an adverb of time in Shakespeare.

That, being of so young days brought up with him, And sith so neighbour'd to his youth and haviour. Shakespears, Heml. II. 2.

'Sith' is the reading of the Quartos, 'since' of the Folios.

Smooth. Compare Shakespeare, Locar's Complaint, 95:

Like unshorn velvet on that termless skin Whose bare out-bragg'd the web it seem'd to wear.

Threescore and ten (Ps. xc. 10, &c.). Seventy. On this time-honoured and as he calls it 'patriarchal' phrase, Mr Thomas Watts has remarked:

"It is to the pen of Coverdale, the early English translator of the Bible, that we appear to have been indebted for an expression so happy. In the original it does not occur...Coverdale has been accused of making too much use in his English of the German translation of Luther, which preceded his; but in that version also, nothing but the ordinary 'siebenzig' appears. It has not been supposed that he consulted the French translation, but in that language the turn of phrase which in ours is a beauty or a blemish, is a strict necessity, and the ungraceful 'soixante-dix' may possibly have suggested the fortunate paraphrase" (Proc. of the Philological Society, VI. p. 7).

Euery one of these parts was such, as might yeeld vnto the owner yeerely, three score and ten bushels of barley for a man, and twelve bushels for the woman, and of wine and other liquide fruites, much like in proportion. North's Plutarch, Lycurgus, p. 49.

Threescore and ten I can remember well.
Shakespeare, Macb. II. 4.

Eight yards of uneven ground is threescore and ten miles afoot with me. Id. 1 Hen. IV. 11. 2.

Turn again (Judg. xi. 8; Ruth i. 11; 1 Sam. xv. 25, &c.). To return.

O holde the fro me, let me alone, that I maye ease myself a litle: afore I go thyther, from whence I shal not turne agaync. Coverdale, Job x. 21.

Though a body might pleate with God, as one man doth with another, yet the nombre of my yeares are come, & I must go the waye, from whence I shal not turne agayne. Ibid. xvi. 22.

Wicked. sb. (2 Thess. ii. 8). A wicked person.

There lay his body vnburied all that Friday, and the morrow till afternoone, none daring to deliuer his body to the sepulture, his head these wicked tooke, and nayling thereon his hoode, they fixe it on a pole, and set it on London Bridge. Stow, Ann. p. 458.

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